

LIBRARY
Theological Seminary,

PRINCETON, N. J.

No. Case, 49 Div. I
No. Shelf, 6 7
No. Book, 4
No. _____

RESERVE
STORAGE

THEOLOGICAL SEMINARY.

Princeton, N. J.





Digitized by the Internet Archive
in 2015

THE

MISSIONARY HERALD.

VOL. LIII.

SEPTEMBER, 1857.

No. 9.

American Board of Commissioners for Foreign Missions.

Northern Armenian Mission.—Turkey.

ANNUAL MEETING.

THE Northern Armenian mission held its annual meeting for 1857 at Constantinople, commencing May 19, and closing June 8. The meeting was large. Including Dr. Pratt, from the Southern Armenian mission, there were twenty delegates present. Mr. Jones, Secretary of the Turkish Missions Aid Society, and Mr. Pettingell, District Secretary of the Board for Eastern New York, were also in attendance and took part in the deliberations. Mr. Dwight speaks of this as "the largest, and by far the most interesting annual meeting the mission has ever held." "The wonderful developments of Providence in regard to this land seemed to place us in new and most solemn circumstances. We were called upon to examine fields of labor around us which, hitherto, we had not felt were likely ever to be ours; and prayerfully to ask, in regard to them, 'Lord what wilt thou have us to do?' and I have never been present at any meeting of our body, when I felt so strongly that we were guided by the Holy Spirit, in regard to the great questions we were called upon to discuss and decide."

Important Subjects Considered.

In their general letter the mission use the following language :

We forward the annual reports and the proceedings of the seventeenth annual meeting of this mission with feelings of

more than usual anxiety and joy. We are well aware of the magnitude of the questions that have been discussed, and of the important consequences involved in the recommendations we have made. The conclusions reached are those which seem forced upon us by the onward march of God's providence in this empire. Our aim has been, carefully and prayerfully to study that providence, and thus to learn the will of our divine Master. We do not claim that our decisions have been, in all cases, absolutely correct, yet it is a fact worthy of notice, that upon all questions of great importance the mission has been *entirely unanimous*.

The past year has been an interesting and important one to the cause of Christ in this land. The country is recovering from the effects of the late war, and all the nations of the empire seem to have begun a new industrial life, and to be pushing themselves forward to wealth and political power. The idea of the natural equality of men is working into the minds of millions around us, millions who, a few years ago, considered themselves but little better than serfs and slaves. All men are beginning to *demand* their civil and religious rights, and to defend their claims with boldness

and fixed determination. Nations are thrown from their accustomed lines of thought, and jostled against each other. New ideas are forced upon them, awakening new desires and new purposes.

The Work must be Enlarged.

The relation of these facts to the missionary work is most apparent. When men are thus aroused, as from a long sleep, they naturally come to those who profess to be teachers, asking, as did Pilate of old, but with far more anxiety and feeling, "What is Truth?" You will not be surprised, therefore, when you learn of the *unexampled prosperity* of our work during the past year, nor will you be surprised to find that the most important questions that have been discussed at our meeting have related to the *extension* of our operations, so as to embrace other nations than the one to which we have been especially sent.

The idea was advanced in this meeting, and defended with no small ability, that the time has nearly if not quite come, when we should ask no more missionaries from the Board for the Armenian field, except to maintain the footholds already gained;—that we must soon begin to look upon *our* work for the Armenians as finished, and must turn ourselves to the greater work of evangelizing the other nations of the empire, leaving the completion of the work among Armenians to the Protestant churches and communities already formed. This thought is certainly a noble one; and whether we shall be able to realize it as soon as some of the most sanguine of our number anticipate or not, it still presents the point at which we should ever aim. God grant that the time may soon come when the reformed and converted Armenian church shall join with American missionaries in laboring for the conversion of the benighted millions of this mighty empire!

Location of Missionaries.

The mission recommended that Mr. Dunmore should leave Kharpoot and go, for the

present, to Constantinople, to have charge of the Turkish class in the Bebek seminary. Mr. Allen of Trebizond, and Mr. Wheeler, are to occupy Kharpoot. Mr. Winchester, in view of the state of his health, is to select his own location, but is expected to go for the present either to Trebizond or Baghchejuk. Yozgat is to be made a station and occupied by Mr. Ball, as soon as Mr. Morse can take his place at Cesarea.

An 'exceedingly pleasant part' of the religious services of the annual meeting were in connection with the ordination of Dr. Jewett, of Sivas. "Members of the Free Church of Scotland, the Established Church of England, Independents of England, Lutherans, Presbyterians and Congregationalists were present, and participated in the exercises. All present were highly gratified."

STATION REPORTS.

A BRIEF abstract of the reports from the several stations, presented at the meeting, will interest those who are watching the progress of the great work which the Lord is doing in connection with this mission.

Constantinople.

The missionaries gratefully recognize the goodness of God, in that death was not permitted during the past year, to remove any of their number. Mr. Riggs is still absent for the recovery of his health, but Mr. Dwight has returned, able to resume his former labors. Mr. Clark, formerly of Arabkir, is now connected with the Bebek seminary. Mr. Hamlin gives instruction in the theological department. Mr. Peabody, from Erzroom, reached Constantinople in July, on his way to America, but such was the pressure of labors on the brethren, that he cheerfully consented to remain during the autumn and winter and bear a portion of the burden. He has charge of the colporters and book distribution, and has shared with others in the labors of preaching. Recently he has consented to remain another year.

The number of missionaries at this station, including Mr. Riggs, is now nine; of native helpers at the station and out-stations, five; of native pastors, three, viz., at Pera, Rodosto and Broosa; and of colporters, eight. There are also, at this and the out-stations, nine common schools in successful operation.

Labors in the City

The various portions of the city in which missionary labor has been performed are mentioned by their different names. Scutari

has been occupied most of the year, the services on the Sabbath having been usually conducted by students from the theological class in Bebek. The congregation has been small. The demands of Ballat and Samatia being considered more urgent than those of Scutari, it has now been decided to leave the latter for the present and occupy the two former. In Ballat, opposite Hass Keuy, a chapel has been rented, and regular preaching services are held twice on every Sabbath. "The attendance thus far has been gratifying, gradually increasing and averaging between 30 and 60."

"Mr. Trowbridge has been designated to commence missionary work at Samatia. There are already in that locality 50 or 60 Protestants, and an interesting state of religious inquiry in the community, which is not confined to the Armenians."

"At Hass Keuy, the congregation has been slightly diminished by the withdrawal of a few, who now attend the services at Ballat. Mr. Goodell has preached in Turkish every Sabbath afternoon, while the morning service has been under the charge of pastor Simon," who has been the pastor of both the Pera and the Hass Keuy churches. At Yeni Kapoo the missionary work is encouraging and prosperous. "Last fall the chapel was too small to accommodate the increasing congregation. It has been enlarged so as now to seat nearly 300 persons. Probably no congregation in the mission is so diversified. New faces are seen every Sabbath, and both Greeks and Turks are continually coming to hear the word."

"The average attendance at all these places of worship in Constantinople during the year has been 427." The number of additions to the churches was 37, and of excommunications 3, making the present number of members 190.

During the past year, Mr. Schaufler has been laboring specially for the spiritual interests of the Mohammedans. It was previously "well known that the Scriptures were in circulation among them; and that many read in secret, and were convinced of the truth of Christianity. But great caution was considered necessary." "One year has seen great changes. Converted Mussulmans now 'preach the faith which once they destroyed.' No secrecy is now necessary in circulating the Scriptures. The Bible is sold openly, and the purchasers are sometimes Innâms and Softas."

"Numerous incidents have occurred during the year indicating a deep current of social and religious changes, and betraying

every where the hand of Divine Providence." Some of these incidents are mentioned in the report, but cannot be included in this abstract. The native brethren, it is said, manifest a readiness to make increasing efforts for the support of their own church and educational institutions. The number of Bibles, and of other books and tracts distributed, is increasing from year to year, and the report states: "It has been a source of regret to the publishing committee, as it will be to all interested in the mission, that with all their efforts they are unable to supply the increasing demand for books. Many valuable works, called for from every station, are now entirely out of print; and we are in debt, and obliged to curtail present operations for want of funds."

Out-stations.

At *Adrianople*, the report states, "We have only a colporter. Religious exercises are conducted on the Sabbath, and much interest is manifested in religious truth. The brethren there are very earnest in their applications for a missionary, and one has been asked from the Board, to supply the demand." "At *Rodosto*, Pastor Mugurdich continues his labors. This out-station has been recently the scene of a severe persecution, but through the agency of the English embassy all is now quiet, and it is hoped the authors of the disturbances may some of them be brought to justice. One result of the persecution has been to call the attention of the Armenian community in all the region to the progress which Protestant principles are making in the country. It has occasioned warm discussion, both in private circles and through the medium of the press. During the year, five new members have been received to the church, now numbering sixteen."

At *Billedjuk*, a village about 60 miles south-east of Broosa, one native helper and one colporter are employed. "The importance of that field demands a more efficient agency, and as soon as a suitable person can be obtained, a preacher will be sent there."

A colporter was sent recently to *Bandeman*. He met with opposition at first, and was ordered by the authorities to leave; but he has since received from the Pasha an order for his protection and has returned. This place has been visited several times by students of the seminary and is considered important, as it has now weekly communication with the capital by steamer.

"*Broosa* continues a prosperous out-station. Pastor Stepan still labors there, aided by one colporter. The church has evinced a

most commendable spirit of benevolence." Six individuals have united with this church during the year, making the present number thirty.

Bebek Seminary.

Mr. Clark has had the principal charge of this institution most of the year. The design is, as it has ever been, "to train a native agency for meeting the imperative wants of the mission; an agency enlightened and christianized, which may be employed with efficiency for evangelizing and saving the people." A course of study has been adopted, embracing four years in the 'scholastic,' and three in the theological department, which is designed to secure to the pupils a systematic and regular training, while the qualifications required for entering the seminary will have a tendency to raise the character of the common schools of the mission. During vacations, the students are required to sustain themselves by their own efforts. "We desire," it is said, "to send forth many as colporters, distributing books, and conversing with and preaching to the people. This instrumentality we highly value as a means of enlightening the community, and practically disciplining our young men for missionary work."

Seven students, in the regular course, received instruction in the theological department the first part of the year. Three others were associated with them in a portion of the course, including a Turkish pupil and a Greek. Mr. Hamlin now has charge of this department, and Mr. Schaffler has assisted in Turkish. As it is "the whole aim to make this institution an exponent of the missionary enterprise," it is the "chief object to impart a great amount of strictly religious instruction, pressing home divine truth continually upon the heart and conscience." "During the entire year there has been a pleasing state of religious feeling and activity. Nine have connected themselves with the church of Christ, and of those who are not members, many give satisfactory evidence that they are the children of God." The progress of the pupils in their studies is said to have been highly encouraging. "Never," says the principal, "have I seen pupils in America apply themselves with more diligence or zeal than have these Armenians."

The average number of students during the year has been forty-five, but the report states: "It has been with great difficulty and trial that we have confined ourselves to such a limited number. Our prayers for more

laborers have been signally answered. God has sent promising young men to us in scores. We have been entreated again and again, to receive such. Good material has been urged upon us that we might train it for Christ, but we have been compelled to say to many, 'We cannot receive you;' because the friends of the gospel have not given us the money to buy their bread." Sixty applicants, within the year, were thus rejected, though "with the same board of instruction, and with the present classification of pupils, one hundred could receive instruction in the seminary as easily as fifty." The report dwells upon this painful necessity for turning away those who seek instruction, at a time when "the demands of the field are so imperative and the proportions of the work so great, when the whole missionary movement in the land is assuming such a vast magnitude as to constitute one of the grandest exhibitions the world has ever seen, and when God is providing the very men needed in greater numbers than ever before."

"Every day," it is said, "we are receiving new evidence that God has thoughts of mercy towards the ruling race of this land; that he has truly commenced a wonderful work among them. Though hemmed in by apparently insurmountable difficulties, and exposed to the greatest perils in receiving the gospel, yet the spirit of inquiry, spreading so wonderfully and becoming deeper and more earnest from day to day, surprises us, and fully convinces us that this work is none other than the work of God. We are obviously called upon to put our hands to the work, and one of the means to be used is, plainly, to make better provision for educating young men in this department."

"There are also new fields prospectively opening in European Turkey, and spread out before us for occupation, than which there is no field in the world more promising for Christian effort. Who will go in and possess the land? Where can laborers be found?" But "there is material offered us for cultivation. Numerous applications have we had for admission into our seminary from Bulgarians, Albanians, Wallachians and Servians, but we had no provision for their training, and they could not be received."

Female Boarding School.

Early in the year, two pupils were dismissed from this school in consequence of their improper conduct; two others, of a younger class, were placed for a season in pious native families; one was obliged to

leave, on account of ill health; and some months after, her sister left, for the same reason; both hoping to return at some future time. Six new pupils have also been admitted, from different places in the Turkish empire, viz: Trebizond, Diarbekir, Rodosto, Hass-keuy, Scutari and Baghchejuk. "The studies pursued have been as heretofore. The first hour of each morning has been devoted to the Bible and the Assembly's Catechism. These hours have been seasons of the deepest interest and solemnity. Much difficulty has been experienced in teaching, from the want of suitable text-books in the modern language." "With the exception of the word of God, no study excites more interest than that of moral science." Each pupil has been required to prepare a composition once in two weeks. Instruction has been given in vocal music, and a part of each afternoon has been devoted to needle-work. "The pupils have established a benevolent society among themselves, of which they have the entire care, selecting their own officers, and spending each Monday evening, after the study hour, in busily plying their needles, while one of their number reads aloud, or all join in singing some of their favorite hymns." They have taken much interest in benevolent operations, especially in efforts for the Morning Star.

In the domestic department, "the pupils have entered into the performance of their duties, in most cases, with a hearty good will, seeming to realize the importance of forming good habits, and desiring to lessen the expense of the establishment. All the house-cleaning, washing, ironing, &c., have been performed by the scholars."

The religious privileges of the school have been the same as during the preceding year. Mr. Goodell has been able to take charge of evening worship, and to exercise a fatherly care over the institution. "Again have we enjoyed the presence of the Holy Spirit," says the teacher, "and it was a season of thrilling interest, when a class of six, who had long seemed near the kingdom, companions in study, of similar ages and capacities, commenced together, as we trust, the new life. One of these was a native of Smyrna, one from Marsovan, one from Diarbekir, and the others from this village (Hass-keuy)."

The school has recently been removed to another dwelling, near the one before occupied; and this change is said to be in many respects beneficial. The chapel is entirely by itself, though upon the school grounds, and but one of the day schools is now accommodated in the school building. This is

taught by one of the former graduates, and is attended by a goodly number of children. "The prospects for the coming year are bright."

Smyrna.

The report from this station is brief. "The work has not developed as rapidly as at some other stations, but it is advancing and encouraging." Of the wealthy Armenian community of that commercial city, many are enlightened and persuaded of the truth, beyond the circle of those who confess it; and the number of the latter is increasing. Four were added to the church in 1856, and already, this year, four others have been added. "During the last two months the congregation has increased somewhat, and now averages twenty-five. The church members are prayerful and industrious in spreading the truth, and arrangements have been made for a more effective cultivation of the field by native labor."

Mr. Ladd spent most of the year at Thyatira, where one member has been added to the church. A native preacher has been sent to that place, who it is hoped may become the pastor.

"The church in Smyrna has made a very commendable movement in benevolence. Though there are but four heads of families among them, they give stately, and by subscription at the monthly concert, 200 piasters per month; which is more than one dollar a month for each male church member. This is in addition to the support of their poor (one of those four families being largely dependent on the others for support) and other charities. None of them are at all wealthy."

Baghchejuk.

This place became the residence of a missionary late in April, 1856. Mr. Parsons reports: "During the past year, the church has increased from eight to twenty, and the Protestant community from twenty to seventy-five adults. The school has increased in the same way, and contains from sixty to eighty pupils. A meeting-house has been built, without expense to the Board, which will accommodate from 350 to 400 persons. Great caution has been exercised in admitting to the community, and still greater in admitting to the church. The people are, with but two or three exceptions, day laborers, dependent for the support of themselves and families upon what they can earn from day to day. But 'the abundance of their joy and their deep poverty have abounded unto the riches of their liberality.'" Only

twenty-six persons have been in circumstances to give. "Yet they have raised for the support of their preacher and teacher 1,800 piasters, for sending preachers to the neighboring villages 200, for building the meeting-house 7,420, for the poor and the support of public worship 3,450, making in all 12,870 piasters." "One great desire of their hearts, which they always express when coming to the missionary for help, is that they may soon be able to support themselves; and it is no hypocritical longing which is accompanied and backed up by the contribution of nearly 13,000 piasters. Including the government and national taxes, which they have promptly paid, the community has raised the sum of 22,000 piasters, which, considering the circumstances, I venture to say, puts them in the position of a model church and people, one of an Apostolic stamp." "They have sown bountifully, and they have reaped bountifully. They have honored the Lord with their substance, have brought the tithes into the store-house, and the Lord has opened upon them the windows of heaven and poured them out a great blessing."

Out-stations.

"At *Adabazar* the congregation has increased so that the chapel, which will hold, when crowded, about one hundred persons, is quite too small. Several persons give evidence of conversion, and have suffered persecution." The church consists of twenty-one members. The school has at present forty pupils, and "for order, proficiency, and amount of attainment, it deservedly holds the first place among the common schools of the Protestant community." The church has exerted itself for the spiritual good of the villages in its vicinity; and the Protestants of *Adabazar*, "besides paying promptly the government and national taxes, have given toward the support of their own gospel institutions 2,900 piasters."

At *Nicomedia* there has been progress. The church and community "have paid their debt to their former pastor; and having with unanimity invited B. Seropi to preach for them, they have promptly raised two hundred piasters monthly toward his support. They also pay one hundred piasters a month toward the support of the school. The chapel, on the Sabbath, has often been quite too small for the congregation. The weekly prayer meeting and lecture have been well attended; and a Monday morning prayer meeting, for the special influences of the Spirit, has been sustained during the year.

"The deacon of the church in *Baghchejuk*

has visited, during the year, thirteen villages lying between the gulf of *Nicomedia* and lake *Nice*. All these, and those upon the south side of the lake, are Armenian speaking villages, and contain about 4,100 families. There is much encouragement for colporter and missionary labor there." Other places also are mentioned which present inducements for missionary effort; as *Koord-beleng*, where, 'for some years, there have been rays of light,' and where, recently, Mr. Parsons met with so rude a reception from the enemies of truth, as mentioned in the *Herald* for June; and *Hascal*, where "from ten to fifteen persons have become enlightened." In the whole district assigned to that station, Mr. Parsons says he finds "the Armenian-speaking population to be not far from 11,800 families, or, allowing six persons to a family, 70,800 souls; every where inviting to the laborers, and in some places presenting fields already white for the harvest."

Tocat.

Mr. Van Lennep reports, that at this station, "a very decided and marked advance has been made during the year in every department of labor." Needed native helpers have been procured. "Hagop Agha, having previously ceased to be connected with the *Sivas* station, consented to remove to *Tocat*, which place he reached with his family about September 1." "Baron Carabed of *Angora*, also, joined us about the same time for the special purpose of preaching in Turkish. We believe it is owing chiefly to the labors of these two men, aided by the general influence of our small Protestant community, and the activity of the young men in the theological school, that so great a change has taken place in the feelings of all classes of the people towards us. They show themselves friendly on every side, and more and more attend our meetings." "The Priests stand aloof, and seem not to know what to do. Anathemas and excommunications appear to have lost their power, and moreover, the Turkish authorities will not allow them to be used toward members of other communities. Violence has ceased. Many of the people are earnestly inquiring after the truth, and others begin to see it, while some are fully convinced that we preach the truth and nothing but the truth. There is a very general impression among all classes, that evangelical religion is not only making rapid progress, but that it is destined soon to bring over to itself at least all the nominal Christians."

The average Sabbath congregation for the

year 1856, was 57, but since the first of January it has been 89. "This increase began about the month of October last, and has ever since been steadily advancing. For the present year, our smallest congregation has numbered 75. The numbers present the last three Sabbaths, have been 118, 124, and 125." The Protestant community has also been increasing more rapidly of late, and the school now has 26 pupils. For a few months there has been an interesting state of feeling among the Turks. "Many of them come to the bookstore to inquire about the Christian religion, or to present objections to it. Some purchase the New Testament, or the whole Scriptures. The Turkish teacher in the school is in a highly interesting state of mind."

Theological Class.

The missionary says: "The year now closed, has been one in which more than our highest hopes have been realized respecting the good conduct and intellectual development of the young men in the theological class. An ardent love for their studies, leading, in some cases, to a degree of application injurious to health, has characterized every one of them; but this would have been insufficient, had they not also appeared to grow in grace and in ardent love for the souls of men. Our plan is to train them for the work of preaching the gospel, by disciplining their minds and imparting to them useful knowledge, and at the same time keeping them more or less at work every day, laboring for souls." During vacations, they have been very usefully employed as helpers in various places around Tocat. At the close of the year there were 16 pupils connected with this class, but from a conviction that some changes should be introduced in the plan of conducting it, and for other reasons, the mission, at its annual meeting, concluded to discontinue it for one year.

Out-stations.

Marsovan, formerly a station, has been for the last year an out-station, "being supplied by Pastor Hohannes Der Sahagian, who is reaping the fruits of the self-denying and arduous labors of those who there first sowed the seeds of life." Though the want of a missionary is deeply felt, it is still said "we have great reason to be thankful, and to take courage in view of the progress made there during the past year."

"The progress of Protestantism has been very marked of late. The accessions since January 1, have been about 30; making 120 now connected with the Protestant commu-

nity. The authorities are friendly, and no open persecution is attempted." There is a growing desire among the people to hear the word. The congregation has steadily increased, so that now the average number present on the Sabbath is about 120, though it frequently rises to 200, and has been as high as 300. "Their place of meeting is altogether too strait for them." The Sabbath school, for old and young, contains from 80 to 100, and the day school is highly promising, bringing together from 70 to 100 children. "The progress of the church, however, has not kept pace with that of the community. There are but four male members, two of whom do not give satisfactory evidences of piety, and six females, one of whom is absent from Marsovan. There are, however, ten males and five females, of whom hope is entertained that they may, ere long, make a public profession of their faith in Christ. Divisions in the community, which have affected the church, have led Pastor Hohannes to abstain from administering the communion, and he does not hope very soon to be able to bring about a change in this respect." Other places are mentioned where "there has been a movement towards Protestantism," where "the people openly profess their faith in Christ," where "it is reported that some thousands of Mussulmans are anxious to be instructed in the Christian religion," or where "the villages are white for the harvest, but we are obliged to let that harvest perish for want of laborers;" and this station report closes thus: "Lord, open the hearts and hands of thy people! Thy Providence, and thy Spirit call on every side, 'Advance'; but thy churches call, as loudly and more imperiously, 'Retrench.' 'Lord! what wilt thou have us to do?'"

Cesarea.

A difficulty between the helpers at this station, in the early part of the year, resulted in the suspension of one, for a time, (though he has since been restored to fellowship,) and the dismissal of the other from the service of the missionaries. About the same time the brethren were also greatly tried by the criminal conduct of one church member, in which he was encouraged by another. Both have since confessed their sin. "With these exceptions, none of the members of the church have been left to dishonor their profession. Most afford evidence of growth in knowledge and in grace." Seven persons have been received to the church by profession, and five have been dismissed to other churches. The present membership is 32; 12 males and

20 females. "The average attendance on the Sabbath services has been 97, at the prayer meeting about 25, at the lecture 45, and at the female prayer meeting 20." The attendance on the Sabbath school, which was organized in November, has been about 70. It is now increasing. "With few exceptions, the whole Protestant community, which now numbers 151, seems much interested in the study of the truth." A lot has been purchased, sufficient for a small church and school-room, and the brethren hope soon to have, what they much need, a suitable place of worship. The people have contributed, or subscribed for this object, upwards of 8,000 piasters (\$320).

Two schools have been in operation. The boys' school has been fluctuating, but has increased of late and now numbers 40 scholars. The girls' school has steadily increased from 20 to 40. "Very little has been done the past year in the way of colportage, owing to the want of suitable men. A book stall has been kept open, but few books were sold, until the arrival of the Armeno-Turkish Testament."

The progress of Protestantism is supposed to have been much retarded at Cesarea by the want of native helpers. The bad conduct of a Protestant boy, about fifteen years of age, an unpleasant excitement connected with his case, and his temporary apostasy, had for a time, an unhappy influence. It was reported that nearly all the Protestants had gone back, but after about a month, the lad returned to the missionaries, confessing his sins; and "for the last two months there has been a more rapid increase of numbers."

Out-stations.

"At the time of the last annual report, persecution had checked the opening work at *Yozgat*. All efforts to obtain redress for the persecuted brother have been in vain. Firmans from Constantinople have been of little more use than white paper. But persecution led to discussion, and discussion produced enlightenment and conviction. Many seem to have realized for the first time, that their leaders were blind guides. During the summer we had continued proof of the progress of the work. One confirmed drunkard was brought in, and we trust has become a new man in Christ Jesus." In the autumn, Mr. Ball visited this place, and was much pleased with the change which had occurred. "The brethren were suffering no persecution, and there was the greatest freedom and willingness to converse about the truth. A Protestant community of five houses, was organ-

ized at that time, and to these, five more have since been added. Some of the brethren give evidence of piety and are very anxious that a church should be formed. They have repeatedly renewed their entreaties for a missionary." A colporter spent the winter in villages around *Yozgat*, but has met with many difficulties.

"*Everek*," the report says, "has been occupied as an out-station the past year. One house has been enrolled, and others have manifested more or less interest in the truth. A small school has been kept open, but no scholars came from without. We had thought of withdrawing our helper, but at present prospects are more hopeful. *Talas* and *Evekere* have been occupied a part of the year, but with no definite results. Had we the men to occupy them permanently and efficiently, we might hope to see fruit."

Trebizond.

Mr. Powers having left for the United States, this station has been deprived of the labors of a resident missionary for the greater part of the year. There have been two services in the city on the Sabbath, which were sustained during the summer, mostly by Messrs. Powers, Dwight and Peabody, and at other times by the deacon of the church, with occasional help from the school teacher. The average attendance was thirty-five. Mr. Allen, who now makes the report, states that there have been of late occasional hearers from the Armenian community. "Some of these persons were formerly connected with us and now show a desire to return." Eight persons from the village of *Ordo* have also attended, when in Trebizond on business. "A weekly prayer meeting has been well sustained by the brethren for nine months past, at their own houses, in rotation; and thus many have heard the truth who would not have come to the chapel. The female members of the church also hold a weekly prayer meeting, which is generally well attended. The monthly concert has been regularly observed and a collection taken at each meeting." A Sabbath school has been formed, conducted wholly by members of the church, in which both parents and children feel much interest. "The mission school has been continued from the first of September to the present time, and beside the attendance of all the Protestant children, some have been gathered from without." There are thirty-two pupils.

"A book store has been kept open during the year, on one of the principal streets of the city, and many Bibles and Testaments,

and religious book and tracts have been scattered among the people. It is an interesting fact, that a large number of Bibles and Testaments have been purchased by Greeks, and not a few by Turks. This store has also furnished a place for conversations and discussions upon religious topics, which frequently take place in the presence of many listeners." "Quite a number of men, who were formerly interested in the truth, are waking up anew to thought and inquiry, and the Armenian community generally is much more accessible than has been supposed. At Gookla, ten miles from the city, the native helper who keeps the bookstore has held meetings nearly every Sabbath during the year. Twelve persons usually attend the services."

Mr. Allen does not regard the field of which Trebizond is the centre, as by any means a discouraging one, but, on the other hand, thinks "the station has now arrived at such a position that, by a vigorous prosecution of the work, a decided and rapid progress may be made in giving the gospel to the people."

Arabkir.

The report from this station is one of great interest, and somewhat extended extracts from it must be presented. Mr. Clark, who had occupied the place, left for Constantinople at the commencement of the period now under review. "A successor had but just arrived, to whom, after a few brief suggestions, a field of much promise, and of awakened expectation, was committed. A month later an associate was added, recently arrived from America. To the missionary circle thus brought together on the highlands of the upper Euphrates, from widely separated portions of our native land, the year has been one of temporal, social and spiritual blessing." The territory looking to this station for evangelical influences, extends from north-east to south-west, along the western bank of the river Euphrates, a distance of one hundred and seventy-five miles; embracing also two cities on the eastern bank of the river. Besides the numerous villages, six places are designated as cities. To all these, excepting Kemakh and Erzengan, Arabkir is central and easy of access. The population of the field is believed to be more than 100,000; about equally divided between Armenians and Mussulmans. There are but few Greeks, no Catholics or other ritualist sects, and no Jews in the district. Of the 40,000 nominal Mussulmans, a very large majority are known as

Kuzzel-bashes. This missionary field was first occupied in the autumn of 1853, and in the language of the report:

Since that time congregations have been gathered and churches organized in three cities and two villages, all of which now enjoy the stated preaching of the Word. Native helpers proclaim the truth in two other cities, at one of which a congregation of much promise is being gathered, and there, with the divine blessing, another church may be formed at no distant day. One of the five churches has been transferred within the year to the superintendence of Sivas station, and one has but recently been organized. To these churches there have been added, since the last report, seventeen members by profession; and five by letter, who come to us from other mission churches; making the whole present number 57. All the members are without reproach, and are united in love and zeal for the spread of the kingdom of Christ. At all the places where congregations have been gathered, one or more Protestant schools have been opened, in which not less than two hundred and sixty pupils, male and female, are being taught to read the Scriptures in their vernacular language. The majority of the teachers of these schools are members of the churches, and all are exemplary persons and zealous to do good.

During the year, all the cities and many of the villages in our field have been visited by one or both of the missionaries, who have preached the Word, admitted members to the churches, administered the ordinances, solemnized marriages, buried the dead, &c. Frequent tours have also been made through all parts of the field by native colporters, who have proclaimed, alike to nominal Christians and Mohammedans, the only name given under heaven among men, whereby we can be saved. This variety of labor, in so many places, has led to the employment of a large number of native helpers. Twenty-two persons are now laboring, as preachers, teachers

and colporters, in connection with the station.

The city of Arabkir contains 2,000 houses, or 10,000 inhabitants. The work here, during the year, has been distinguished rather by a general progress and a healthy growth, than by remarkable accessions of numbers or striking incidents. The leaven of the gospel is working throughout the entire Armenian community, dispelling error, disarming prejudice, correcting inconvenient and ruinous customs and habits, and awakening a spirit of inquiry and improvement. The adoration of relics and pictures has so declined that they are being removed from the churches; pilgrimages to Jerusalem and other places have almost, if not entirely, ceased; intemperance has greatly diminished; and the corrupt and ignorant priesthood is falling into neglect and contempt.

Great efforts have been made, by the primates of the Armenian community, to destroy the political identity of the Protestants, by inducing the Turkish authorities to demand taxes of them according to the apportionment made by the Armenians. It has recently been ascertained, that to secure this measure, and to defeat other efforts of the Protestants, four hundred purses, or 200,000 piasters, equal to \$8,000, have been expended in bribes; yet the Protestants have secured an independent tax-list, bearing the seals of the Governor and Council. The present political Protestant community of the city is 34 houses. The congregation on the Sabbath has been something more than one hundred. Several meetings, of different kinds, are held during the week, which have been well attended, there being seldom less than fifty present, and often many more. "The native helpers, teachers and colporters employed in the city, were engaged during the winter in systematic visiting from house to house. They generally went two together, spending a long evening in a family, gathered together with their immediate friends and neighbors, in reading portions of Scripture, answering inquiries, and conversing on matters relating to faith and practice, and in devotional exercises, singing and prayer." The number of houses visited in this way, was not less than 150. "The brethren were

every where kindly received, and their messages were heard with attention and candor. They express themselves as greatly surprised at the change which has taken place in this respect during the last year. Most of the families visited were found to possess the whole or a part of the Holy Scriptures. Those who were destitute were in many instances induced to supply themselves by purchase."

A stall in the market, most eligibly situated, has been leased for a term of years, and fitted up at a small expense for a depository and the sale of books. This has already become a place of much resort for the discussion of religious topics.

The common schools have continued to be useful and successful. There are seven in the city, five for males and two for females, six of which have been maintained during the entire year. "A third school, for girls of a more advanced age, was commenced near the beginning of the past winter, under the supervision and instruction of the ladies of the mission, assisted by a native woman." In these eight schools there are 175 pupils, one third of whom are girls. The call for a larger number of well instructed native helpers led to the organization, in December, of a theological class, consisting of the preachers, teachers and colporters employed in Arabkir and its vicinity, ten in number. This class continued to meet regularly, three evenings each week, until the middle of March. "The interest continued to the last, and besides the members of the class, all of whom were generally present, other attentive listeners almost always filled the vacant room in the missionary's study."

Out-stations.

The church at *Mashkir*, a large Armenian village very near the east bank of the Euphrates, was formed in 1855, and now numbers eleven members. It has suffered for want of a suitable man who could be sent to them as a preacher. "Recently however, a native of the village, formerly a member of the church at Aleppo, and for two years an acceptable preacher at Arabkir, has been laboring there. The power of prejudice and superstition has been greatly overcome. The priest, though still connected with the old church, is a known friend of the truth, and has successfully introduced several very useful reforms among his people, as the better observance of the Sabbath, and the discontinuance of intemperance. It is hoped that the time is not very distant when this whole village will embrace the gospel."

The brethren at *Keban Maden* have been called to pass through trials and persecutions; "yet they have remained firm and united, and the little church has been increased from 5 to 11. A young man, a native of the place, a helper of unusual intelligence and promise, has performed the double duties of preacher and teacher, and both the school and congregation have been steadily increasing. A Protestant burying ground—a beautiful spot on the banks of the Euphrates—and a house for a chapel, have been secured."

"The work at the poor but interesting village of *Shepeek*, has been greatly impeded by the impossibility of obtaining a suitable place for religious meetings and a school. The converted priest has held meetings and taught a few children in his own house. A church, consisting of four members besides the priest, (who will be transferred from his connection at Arabkir,) was formed the first day of April last."

Agn (Egin) has continued to be one of the most unproductive places in this field. Still "an effectual entrance has been obtained; a house has been hired in which a preacher and a colporter reside, with their families; and a stall has been obtained in the market, at which some books have been sold, and which is a place where men come to learn of this new way." The brethren there are encouraged by daily indications that the good leaven is at work.

At *Malatia* the work is commencing with great promise. Two colporters went there late in the summer of 1856, and after remaining at a khan a month or two, at length succeeded in hiring a house in the Armenian part of the town. The landlord, about the same time, became an open Protestant, and the house, being favorably situated, has been a place of daily resort for inquirers. "One of the missionaries visited the city in the autumn, and more recently our principal preacher spent three weeks there. He preached to regular congregations of from thirty to fifty on the Sabbath, besides being constantly pressed with apparently sincere inquirers during the week." "We regard *Malatia* as only second in interest and importance to Arabkir itself."

Kharpoot.

Mr. Dunmore, the one missionary at this station the past year, has been left entirely alone, his wife having been constrained, by the failure of health, to come to the United States. In his report he says: "Until within a few months, no class of the Sultan's subjects

has had better protection in Kharpoot than Protestants. But the progress of light and gospel truth had begun so effectually to expose the works of darkness, and to convince men of their evil ways, that Armenians and Turks struck hands, and have exerted themselves to the utmost to crush Protestants and the cause they represent. Violence and the basest calumnies have been resorted to, and not without some present effect. Protestants have been inspired with fear, tied to the whipping-post and beaten, imprisoned and put in chains, and that for no other reason than because they speak the truth, and persuade men to flee from the wrath to come." Still, he thinks very many of the people have become convinced of the wickedness of their ecclesiastics, and though "a people so lamentably ignorant, oppressed and degraded, can scarcely be persuaded to embrace a pure religion unless they can have some tangible evidence that they will be allowed to enjoy their rights without having still heavier burdens laid upon them," yet "a marked change has passed over the whole community within the past year. Multitudes who one year ago were in total darkness, and could not be approached by 'gospel men,' or the gospel in any form, are now secretly inquiring after the truth."

There are two commodious chapels in the city, with attentive audiences on the Sabbath, varying from 40 to 100. Two preaching services and a church prayer meeting have also been sustained during the week; the monthly concert has been well attended, and a Bible-class on the Sabbath, conducted by the missionary, has been regarded as a most interesting and profitable exercise. The number of pupils in two day schools has more than doubled within the year. During a part of the year, a class of twelve men was instructed in theology and exegesis. They are now employed in the city and villages in teaching others the truths of the gospel. A church of ten members, eight males and two females, was formed in October last. Two have since been added, and "there seems to have been a steady growth in grace, and in the knowledge of Christ Jesus among the little band of disciples." The book shop forms an important centre of attraction and influence.

Out-stations.

At *Mezereh*, two native helpers are employed. Between twenty and thirty lads have been gathered into the school, and such has been its prosperity, that the Armenians for a time closed their own school in despair. A preaching service has been sustained on the

Sabbath for a small audience, and a Sabbath school. Mezereh, being the seat of the Pashalik, is an important centre, and the book shop there is regarded with interest, as an establishment from which books and good influences go forth to all the surrounding country.

"At *Palu*, a city twelve hours from Kharpoot, a native helper has been employed the past year, in preaching the word and in teaching a school of fifteen lads. Although this is a hard field, the fire and the hammer have been brought to bear on the flinty heart with such effect as to call forth frequent anathemas from vartabed and priests."

"*Ischmek*, six hours from Kharpoot, has been supplied by our helper during the past five months, and it is surprising to see what a change has been wrought within this short period." "A small school has been taught; a commodious house has been secured for a chapel and school-room, and the residence of the helper; and a goodly number meet there on the Sabbath, and nearly every evening during the week, for religious inquiry and instruction. A few have declared themselves Protestants, and many others are thoroughly enlightened and are giving themselves to the study of the Word."

At *Chimishgezek*, but little has been done during the past year. "Turks and Armenians have combined to root out the seeds of Protestantism by cruel persecution." At *Chermook*, a large town among the mountains on the south, eighteen hours from Kharpoot, two helpers were laboring during the past winter, among "a people exceedingly bigoted and far removed from civilization;" but they have been constrained to leave. "*Koonkarsh*, a large Armenian town, four hours west from Chermook, has been repeatedly visited by helpers during the year, and an interesting work is in progress at that place, though it has not yet been made an out-station."

"*Haboosi*, an Armenian village four hours from Kharpoot, has recently been made an out-station, after many earnest requests from the people. A room has been secured, but the man has not been found to occupy it permanently, as preacher and teacher. Gospel light has entered there, and a few are enlisted in its defence."

"*Hulvank-keuy* is still groaning under the rod of the oppressor." "The Protestants procured and fitted up a room for chapel and school; but have never been allowed to occupy it. It has been locked up, and the key kept from them, by Kevork Vartabed and his allies."

At the close of his report, Mr. Dunmore speaks of tours he had performed, and of

wide openings found for preaching the gospel, and says: "After a pretty thorough canvassing of this field, we are persuaded that, aside from the six out-stations now but partially manned, at least sixteen other villages, towns and cities ought to be occupied at once, and provided with faithful teachers. Instead of the fourteen men now in the employ of the station, forty are needed to meet its wants."

The Region of Erzroom.

It was thought best by the mission in 1856, to remove the laborers from Erzroom, at least for a time, to more promising portions of the Armenian field. Accordingly no missionary has occupied that place the last year, but Mr. Peabody presented a report respecting "the region of Erzroom" at the annual meeting. He had visited Khanoos, where Pastor Simon is located, and found a very interesting state of things there. "I aided," he says, "in organizing a church of nine members. Two have been added since, and one has died in the triumphs of faith. There are others who give evidence of piety." The school is in a flourishing condition, numbering thirty-eight pupils. "The truth is spreading more extensively in Chevirmeh, the pastor's village. Several readers having recently been persuaded that the Word of God is the only fountain of truth, have purchased it, and are now diligently studying it and zealously advocating its doctrines. The work is making progress also in other places. In the village of Haramig, near Chevirmeh, there are four brethren, one of whom is a blind potter, who, in the language of Pastor Simon, 'is preaching Christ with bright faith.' There is, however, much opposition in that village."

Two colporters were employed a part of the year in Khanoos and the neighboring provinces. Pastor Simon, on a visit to his native village, near Moosh, found very much to encourage and to call for labor there, and in other places around. Mr. Peabody writes: "There are now several open Protestants in Moosh, where, a few years since, hostility was so virulent that our native helper was driven from the town, being threatened with the severest punishment if he did not leave the province at once. Pastor Simon has written me repeatedly, begging that we would send a native Protestant preacher to that place. In a recent letter he says: 'The cry comes continually from Moosh, when will a preacher come.' They urge him to go there, but he cannot, as he says, be in two places at once. Now what is to be done for this large and interesting field, already white unto the harvest?"

In regard to Erzurum itself, Mr. Peabody urges the great importance of again occupying it, in view of "the influence it has exerted on Khanoos, Moosh, Diarbekir, Kharpoot, Arabkir, Sivas and other places, in preparing the way for the great and glorious work now in progress in these cities;" and in view of the influence which a renewed entering upon the work there would have, in strengthening the hands of the Protestants and helping forward the reformation in these places and all the region round about. "The enemy will constantly boast, while Erzurum remains unoccupied, that after a few years, other places will in like manner be abandoned."

~~~~~  
 CONSTANTINOPLE.

LETTER FROM MR. HAMLIN, MAY 18,  
 1857.

*Exploration of European Turkey.*

FOR many months, European Turkey has been more and more attracting the attention of the missionaries at Constantinople, and of Christians very extensively, as a field for missionary operations which God, in his providence, is plainly calling the American church to enter without delay. Rev. Henry Jones, traveling Secretary of the Turkish Missions Aid Society, who has recently visited many of the missionary stations in Turkey, was requested by his Society, also to visit that part of European Turkey where it is proposed to commence the missionary work; and the brethren of the Constantinople station desired Mr. Hamlin to accompany him, to Adrianople, Philippopolis and the vicinity, and return to the annual meeting of the mission. This he did, and the present letter contains an account of the journeyings and observations of these Christian explorers. The importance and interest of the subject call for the publication of large portions of this communication.

*From Constantinople to Adrianople.*

They left Constantinople April 27, passed the next day at Rodosto, and reached Adrianople April 30. Mr. Hamlin writes:

Out of Constantinople, this is the most important Armenian centre in Roumelia. It contains from eight to ten thousand Armenians, and a still larger Turkish population. The little church there is hard beset. All "the powers that be" are hostile to it.

Between Rodosto and Adrianople, a

distance of seventy-two miles, there is little of missionary interest. The Bulgarian villages are few; but wherever we saw flocks we saw Bulgarian shepherds, and wherever we saw cultivation we saw Bulgarian laborers. They are indeed spread all over Roumelia, as laborers and shepherds, and the industry of the country is in their hands. The land is generally of excellent quality. It lies spread out in beautiful levels, and undulating, gently rising hills. In the neighborhood of villages it is covered with rich fields of grain, but elsewhere, for successive miles, it is roamed over by flocks of sheep, which, however, cannot crop a tithe of the grass. It is a beautiful region, waiting for the taste and intelligence of virtuous industry to make it a paradise.

*Adrianople.*

The first three days of May were spent at Adrianople, which contains a population of 140,000, "taking the mean of all the estimates given," of whom at least 45,000 are nominal Christians.

The Armenians are divided and dissatisfied. The primates and the clergy are accused of having appropriated to their own use large sums of money, and legacies belonging to the church. About one hundred have moved off to popery; but it was said that had a missionary been residing there they would have preferred Protestantism. Mr. Goodell's last edition of the Armeno-Turkish New Testament sells well among them, and for the last month has equaled the sale of the Bulgarian Testament. Many, on taking it, have said, "What a noble gift this is to our nation. What a disgrace to us that we are indebted to foreigners for it. Where are our patriarchs and bishops? What are they doing for us?" The Armenian field in this direction terminates here, there being not more than one hundred or one hundred and fifty families west of Adrianople.

The Jews here have made great progress in liberal views and feelings, and in general intelligence, since they were

visited by Messrs. Dwight and Schaffler in 1855. The teacher purchased nine copies of the Turkish Psalms for his school and said, "We all want the Bible in the language we speak!" A very good Protestant sentiment.

#### *The Bulgarians of that City.*

Special attention was directed to the Bulgarians. The Greek Archbishop has, in the diocese of Adrianople, about 100,000 souls, whom he calls Greeks; "but half of them, or perhaps more than half, are Bulgarians." The Mohammedan population in the same district is probably more than 150,000, and it is largely of the Turkish race; yet "many thousands and tens of thousands are of Christian origin, and their Islamism is greatly modified by that fact."

As a centre for missionary operations this city must rank next to Constantinople. In and around it are 250,000 souls, and its intercourse is great with other parts of European Turkey, to the east and west and north, besides its close connection with the capital.

The Bulgarians in this diocese are more *Hellenized* than in any place to the west or north. The Greek policy, of substituting the Greek language for the Bulgarian, has produced a decided result in Adrianople. I was assured by Bulgarians, who deplore the fact, that many Bulgarians call themselves Greek, use the Greek language in their families, intermarry with Greeks, and give their children a Greek education. "What else can we do?" said one. "We have no books in our language, and are not allowed to print any for ourselves. We are without a literature, without schools, and, you may say, without a language. Among the Greeks we have all these, and it is for our interest to use them." Not all, however, are of this spirit. Some enlightened and influential Bulgarians in this city, have long been struggling for the recognition of their nationality, as distinct from the Greeks. They have at length one church in which the service is performed in the old Slavonic, and one school in which Bulgarian is taught by Bulgarian teachers. \* \* \*

The Bulgarian Testament has been largely sold at our bookstore in Adrianople. At present the two books mostly called for are the Bulgarian and Armeno-Turkish Testaments. Bulgarian priests have been known to purchase the Testament with eagerness, and to defend it stoutly, as a good translation, against the violent attacks of Greeks. The great national movement among the Bulgarians, to free themselves from Greek despotism, is gaining ground here. The Slavonic church and school are fruits of this movement. But it has in view civil rather than religious liberty. "We do not reject the 'dogmata' but the 'tyrannia' of the Greek church," said one, and this would express the feelings of the mass.

#### *From Adrianople to Philippopolis.*

On the 4th of May they started for Philippopolis, passing through various "mixed villages of Bulgarians and Mussulmans."

The Greek race disappears entirely from the soil, and the predominant race in numbers is the Bulgarian. So entirely unconscious are the people of the Balkan's being the boundary, that when I spoke of Bulgaria, I was repeatedly corrected by the remark, "You are now in Bulgaria." The soil along our route is of the finest quality, and large villages were occasionally seen on our right and left, with magnificent views of cultivated lands and vast pastures, the snowy Balkan summits bounding the north, and lower ranges of hills the south. The fields, clothed in the highest verdure of spring, gave promise of unsurpassed abundance, and in view of the inspiring scenes before us, we could not forbear exclaiming with the Psalmist, "Thou crownest the year with thy goodness, and thy paths drop fatness. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

#### *The People.*

But in the midst of this fertility, we had only to cast the eye upon one of the

villagers in order to feel that cruel oppression and spiritual darkness are upon the people. In some of the Bulgarian villages, we saw not a window, nor any place for one, in a single house. The country being destitute of forest trees, there is no timber except what is brought from a great distance, and they consequently construct their habitations of the lightest material possible. They are generally of wattle or wicker work, plastered within with mud. A large mud chimney and a door, are the only provisions for ingress and egress. And yet the Bulgarians, in these miserable cottages, are the cleanliest people in the world. Excepting the rice-cultivators, who array themselves expressly for their muddy work, we saw not a ragged Bulgarian between Adrianople and Philippopolis. Their clothes are of home manufacture, coarse, strong, whole and clean. The unembarrassed, humble, kind, respectful bearing of the people, men, women and children, could not fail to attract the attention of the most cursory observer. An impudent laugh, an over-curious gaze, or a rude remark, we did not meet with from old or young. We could hardly affirm this of any ten paces in a Greek or Turkish village.

#### *Philippopolis.*

At Philippopolis, they met with a friendly reception from Turkish officials and others. The Armenian bishop received them politely, but "was ill at ease." "He confirmed," Mr. Hamlin writes, "all that we had heard in regard to the Bulgarians; spoke in high terms of their excellent, quiet, peaceable character; and quite as freely of their wrongs and oppressions."

The city probably contains 80,000 or 90,000 inhabitants, more than one-half, perhaps two-thirds, being Bulgarians. The Greek bishop reckons 26,500 families as belonging to his diocese, equal to 132,500 souls. The diocese of Oozoon Jowa, between Philippopolis and Adrianople, has 13,000 families, equal to 65,000 souls. The Mussulman population intermingled with these 200,000, is probably

about 100,000, but some authorities would place it lower. It is largely of Bulgarian origin. I often inquired as to the characteristics of this class of Mussulmans, and was assured, by respectable men, that very many of them would turn at once to Christianity, were there entire freedom to do so. Would they accept picture worship? I asked. 'Why, they have some strong prejudices on that subject,' was the reply, 'but that is the only obstacle.' When we shall have wrought out the demonstration of religious liberty in European Turkey, we may have, not thousands, but hundreds of thousands of this class crowding to adopt a pure, evangetic Christianity.

The Bulgarians of Philippopolis have not been *Hellenized* like those of Adrianople. They have two large Slavonic schools, and one church in which the Slavonic liturgy is performed. There is very little spiritual enlightenment among them, but they would rejoice in our aid in establishing schools and preparing school books. Here, as elsewhere, great interest was expressed in having the whole Bible in the modern tongue. The terrible and grinding oppressions of the Greek clergy were freely commented upon, and the bishop's yoke is felt to be a galling one; but the people, notwithstanding this, are blindly and zealously attached to their church.

#### *Testimony of a Turkish Gentleman.*

We had a free conversation with a very intelligent Turkish gentleman about our operations. He was from Constantinople, and said he knew us there by reputation. He rejoiced that we thought of coming to Philippopolis; our work was wholly pleasing to God and most useful to man. We were doing much for Turkey, especially for the rayahs, etc. 'Turkey will never rise,' said he, 'to the level of European civilization, *without foreign aid*, and your aid is of the right kind.' I gathered his meaning to be this: Your religion is true

and ours is false, but as other Turks were present I could not question him.

He freely gave his testimony to the five points of the Bulgarian character, but said they were treated like sheep. I inquired whether the oppressions of the rice laborers were at all alleviated by the Hatti-Sherif. He screwed his face into various significant grimaces, and at length replied, 'Azajik,' (A little.) 'But,' said he, 'it will come round by-and-by. They know they have the right now to demand wages, and in the end they will get them.' His remark struck the very point where the Hatti-Sherif is of inestimable value. It has awakened the people to a knowledge of their rights, and invited them to claim and contend for them. It will be far better, in the end, that freedom should thus be won, than that it should be bestowed as an unprized gift.

### *Paulicians.*

The travelers found here, to their surprise, "a remnant of that interesting Paulician sect, which arose among the Armenians in the seventh century, and whose missionary zeal, aided by the dispersions of persecution and exile, produced such wonderful results among the Bulgarians." \* \* \* "Centuries of darkness and persecution have passed over them, and dispersed them into various parts of Europe; but they still live, still call themselves Paulicians here, in their ancient head-quarters, but unfortunately have lost their light and love, and taken refuge from Greek oppression under the shadow of Rome." The Romanists are using the foothold which this people give them among the Bulgarians, to extend their operations. "They have already missionaries among them," Mr. Hamlin writes, "at Constantinople, Adrianople, Philippopolis, Monastir, and I know not how many other places."

Having satisfied themselves "that Philippopolis is the centre of a large and interesting Bulgarian and Moslem population, and intimately connected with other important centres, as Adrianople, Sophia, Tatar, Bazarjuk, Kustendil, Uscap, and Monastir," the brethren left on Saturday morning, May 9, on their return to Constantinople.

### *The Field accessible.*

Mr. Hamlin thus presents the results of

inquiries and observations, during this interesting and important tour.

1. The field, a part of which we have surveyed, is peculiarly accessible and compact. No long and painful journeys are required to reach any part of it. When we extend our labors into Servia, Bosnia, and Hertzgowina, we can reach them not only from Philippopolis, but from the Danube and the Adriatic; and there is a strong probability that ere long railroads will pass through the central regions. From Bourgas, Adrianople, Philippopolis, Kustendil, Uscup, (Scopia,) Monastir, and Seres, a population of between one and two millions of Bulgarians and Moslems can be approached, and the native agency for evangelizing them directed and controlled.

2. It is a population earnestly calling for the word of God. No unevangelized people ever purchased the Bible with such eagerness as the Bulgarians.

3. Much of the preparatory work is already done. The Bible for the Bulgarians is mostly translated, and is waiting Mr. Riggs's return. The Bible Society is ready for active and efficient measures to circulate it as soon as printed. The great question of freedom of conscience has been worked out for the whole empire. There may be some peculiar difficulties in its application to European Turkey, but we are not to hesitate a moment in claiming it as a principle of universal application. All our missionary experience also goes into this field, and will enable us to advance boldly where, without such experience, we should hesitate or retreat.

### *The People desire a Change.*

4. The Bulgarian population have such a desire for schools, for the cultivation of their own language, and for freedom from Greek despotism, that they will be disposed to receive the assistance which otherwise they might reject. They generally regard the Greek yoke as more insupportable than that of the Turks. They are now engaged in a fierce con-

test on the basis of the Hatti-Sherif for those obvious rights which other nationalities enjoy. But the whole power and influence of the Greek hierarchy, with its immense wealth, and all the pride and political ambition of the Greek race, are pledged against any change. Some minor ameliorations may be obtained, but nothing of permanent and solid value.

Russia will support the Greek clergy with all her influence. Her policy has always been this, and the Bulgarians begin to understand it. Her power has always and uniformly been directed to the interesting problem of producing in Turkey generally, and European Turkey in particular, the greatest possible amount of ignorance, poverty, oppression, and blind, stupid submission. Even the projection of a common road has always been regarded as an *inroad* upon her rights and interests. No commerce, no agriculture, no industry, no western intelligence, no new ideas; these have been the mottos of her diplomacy. Russian consuls and Greek bishops have held the Bulgarians as helots of the rich soil they cultivate. We regard the Bulgarian movement therefore as a hopeless one; and in a missionary view, the great end which it will probably answer will be to dispose the people to accept truth and freedom in Protestantism. Russia and the Greeks are judicially blinded, and given over of God to strong delusions, that they may work out this great result. Should Bulgaria obtain all she demands, she might spurn the gospel. She will not obtain it, and it may prove her salvation.

#### *An expensive Missionary Work demanded.*

In regard to the contemplated missionary operations in this portion of the Turkish empire, Mr. Hamlin writes:

5. This will be an expensive mission. It has opened upon us suddenly. It will not require, like the Armenian mission, long years of preparatory labor to open the doors; they are already open. A great and extensive native agency is to

be raised up upon the soil, for which the first school and the first school book does not exist. The true missionary principle is to give the gospel, with all its blessings, to each nation in its own spoken language, and to commit the treasure to an educated native ministry. Our whole experience in Western Asia shows, that no one institution can do this, but every central place must be provided with its own schools, and the whole apparatus of a Christian education. Adrianople, Philippopolis, Scopia, Monastir, etc., must be regarded as centres from which is to go forth a native agency, in schools, colportage, and preaching, while a central institution shall be preparing a more thoroughly trained agency, to follow up the work. All this will require a large outlay from the beginning, and the larger it is the more profitable will be the investment.

#### *Difficulties will be met.*

And while it will be an expensive, it will doubtless be also a difficult work. There can be no doubt but that the Greek church will raise the fiercest persecution possible. Papal missionaries have entered the land before us. In Adrianople, for example, the Russian, Greek, Austrian, French, Sardinian and Belgian consuls, will of course oppose Protestantism. The English, Prussian and Dutch consuls and consular agents, are all papists, and bound, by their oath of allegiance to the pope, to oppose Protestant missions. The Greek Archbishops are more powerful than the Pashas, and it would be demanding too much of the Turk, to hope that he will hold the balances of justice even against such overpowering influences.

It is to be regretted that Protestant Christianity has so little civil protection in this field. The honest inquirer will often be repelled from the truth, by the formidable array of enemies around him, before he has attained that faith which can subdue kingdoms, and escape the edge of the sword. If any thing is plain,

as a moral or political duty, it is this: that Turkey, having formally announced the great principles of right and freedom, Protestant Europe should have as many reliable agents to support, as Catholic and Russian Europe has to subvert the application of those principles. But our work is one of faith; and since it does not depend upon consuls and ambassadors, it will not wait for them.

#### *English Co-operation looked for.*

In view of the magnitude of the work, as it expands before us, we rejoice in the prospect of its being carried on by the united efforts of English and American Christians. It is a pleasing circumstance, that a Secretary of the Turkish Missions Aid Society was associated with us in the preliminary examination of the field. It is an enterprise which will give new life and power to the missionary cause in all the Christian churches engaged in it. It presents to them a spiritual enterprise, somewhat in accordance with the great enterprises in material advancement upon which business men so eagerly and boldly enter; and it will be more than a telegraphic cable, along which the Christian sympathies of the Anglo-Saxon race will vibrate from shore to shore.

#### *Action of the Mission.*

Mr. Hamlin returned, as was designed, in season to report the result of his investigations at the annual meeting of the Northern Armenian mission, thus adding to evidence which was already before the minds of the brethren; and the following resolution was unanimously passed by that meeting respecting this field of labor: "*Resolved*, That the Bulgarian and other Slavonic races inhabiting European Turkey loudly call for immediate, vigorous missionary efforts, and that both this field and the Mohammedan, being providentially thrown upon the American Board and the American churches, as upon the chosen instrumentality for evangelizing them, are altogether worthy of their most devoted patronage." In a letter addressed to the Prudential Committee, accompanying this and several other resolutions which contemplate a more vigorous prosecu-

tion of efforts to which there is now so loud a call, the following language is used, clearly indicating the feeling of those who have seen most of what the Lord is doing in that portion of the world.

"No sooner was the subject laid before the attentive mission—and that 'not in words which man's wisdom teacheth,' but in the plainest, calmest possible terms, bringing simple, unadorned realities to the consciousness of all present—than the conviction substantially expressed in the resolutions was fastened upon every mind. The communication being made, further consideration of the subject was deferred till the next morning; and when it was resumed at that time, as the order of the day, discussion seemed to be needless, almost frivolous." \* \* \* "Mr. Dwight was called upon to lead in prayer; a prayer during which, it is believed, all felt that we were entering into a new stage of our missionary life, that the approaching harvest of our past toils now rose to our sight, and that the gone-by day of smaller things (though great in themselves) now disclosed the divine plan of Him whose matchless wisdom seeth the end from the beginning. It had already been felt, and we feel it now, that we are effectually shut up to progress, unless we are willing, gradually but certainly, to lose what we have gained."

\* \* "At the next annual meeting of the Board, let none of the facts be overlooked, no conclusion dreaded, no duty shrunk from. Let the voice of God be heard with reverence, his providence adored, his promises trusted, and his commands obeyed; and he will open to us the windows of heaven, and pour us out a blessing, till there be no more room to receive it. Let the churches be forewarned of what is coming; and let us look to God for a fresh baptism upon them." \* \* "It would indeed cause the boldest faith to stagger, if the opening East should stretch forth her hands to receive the truth, and the favored West should turn away coldly from its millions, asking for the bread of life. But we hope and look for better things. The acceptable year of the Lord, the time to favor Zion has come." \* \* "Our united and ardent prayer to the great Head of the church is, that the Prudential Committee may be guided, in all the fullness of faith, and of love to Christ and to souls, to the discharge of their entire duty; that the Board may see, 'eye to eye,' the coming day of glory in the East, and gird themselves to the blessed work; and that every disciple of Christ co-operating with the Board, may rise to that degree of self-consecration to the

blessed Master which will enable him to make, of all he is and has, *one whole burnt-offering* upon the altar of Christ. Then will Christ see of the travail of his soul and be satisfied."

~~~~~  
KHARPOOT.

LETTER FROM MR. DUNMORE, APRIL 22,
1857.

Preaching in the Armenian Churches.

THIS letter is of great interest, as indicating in some measure, how wide and open is the field for the preaching of the gospel in portions of the region round about Kharpoot. Mr. Dunmore gives extracts from his journal of a tour for preaching on the plain, which he made in March, accompanied by Bedros, an excellent native helper. In nearly all the places visited he seems to have been invited, or permitted to preach in the Armenian churches, when he was present at any suitable time for doing so. In many places he did thus preach to good congregations, often, according to his estimates, having from 200 to 300 hearers, and twice not less than 1,000. A few extracts must serve to illustrate the general character of the incidents related.

A Church without Pictures.

In the evening (at Tadum village) we went with the crowd to their church, and at the close of their services, I preached from Luke xiii. 24, to an audience of about 300. The church building is of stone and quite neat. Not a picture was visible in it!! The people told us that they did not worship pictures, and had no respect for them; but that one picture of the Virgin was kept by the priests, behind the screen, for sacramental occasions; for, according to the teaching of the fathers, without it the eucharist is invalid. In the evening we had between forty and fifty at our room, for inquiry and discussion. We were kept up so late that I did not rise in the morning in season to go to church, and the people expressed disappointment, saying that they wished and expected me to preach to them again. The priests, even, expressed themselves in like manner.

A friendly Vartabed.

We had determined to spend the Sab-

bath at Hoeli, a village of about 250 Armenian and 20 Moslem houses. Here we found comfortable quarters and a friendly people. Hohannes Vartabed being there, preached quite an evangelical discourse, in the evening, from Isa. 58th chapter. As Bedros's voice had failed I sent for Krikore, our helper at Mezereh, who came in good season, and the evening was spent in explaining the Word to a company of thirty. Sabbath morning the Vartabed preached again, on the parable of the prodigal son. He preached true repentance; and in the midst of his discourse he turned to me and asked if what he said was not so. About noon he called on me and showed himself friendly, as indeed he ever has done. A great crowd followed him into our stable, and he took occasion before them all, to say that the Bible is the only rule of faith, and that any book whose teaching does not accord with the gospel should be sunk. He is a quiet man, and judging from what I have seen and heard of him, he is the most of a man among the host of Vartabeds in this region. During the Sabbath we had a large number at our lodgings, and Krikore preached to them from morning till night. The Vartabed having left the village, and notice having been given that I would preach in their church that evening, the large building was crowded. There must have been more than a thousand present. I preached to them from Jno. xv. 12, and never preached to a more grateful audience, if we may believe their professions.

Friendly Moslems—An opposing Priest.

We rode about two miles to Hözekteh, a Moslem village of 50 houses. Here ten Turks came to our room, with two Armenians from another village. At the close of a friendly discussion of about three hours, and reading the gospel, their champion—the only one among them who could read—said he was not sufficiently read to answer our arguments. He evidently felt the force of the truths

presented. At no place were we treated with more civility, or listened to with more apparent respect and interest, than here, by Moslems. A ride of four miles brought us to Kevhank, a village containing 100 Moslem and about 50 Armenian houses. At the time for evening prayers we went to their church, and at the close proposed to read the gospel and preach to the people. But one of their three priests declared that he did not receive or recognize the gospel! and ordered the people to leave. Most of them obeyed, while one priest, and a few of his flock who were disposed to listen, remained, and I addressed them a few moments from Matt. xi. 28. After leaving the church we found the people in groups, of from ten to twenty, to whom we had opportunity to speak freely and expose the errors and wickedness of their teachers. Twelve men spent the evening at our lodgings. One of their number is an enlightened young man, and is secretly preaching the Word.

An Out-station taken.

At Haboosi, our host treated us with marked kindness and we were soon made comfortable. At evening I preached in their church, from Acts xvii. 30, to an audience of nearly or quite 1,000; and again the next morning to a full house, from Jno. iv. 20. At the repeated and earnest request of the people, we secured a room here for chapel and school, and promised to send a man to teach them and their children. A ride of about five miles brought us to Mughli, a Kuzzel-bash village of about 80 houses. We soon had 18 men at our room, who were evidently anxious to search the Scriptures, but were deterred by the presence of a bigoted Turk who happened to be there from another village. A ride of about six miles more brought us home, truly grateful for the privilege of preaching the blessed gospel of the Son of God to so many benighted souls. May the seed sown in weakness be accompanied by divine power, and bear fruit an hundred fold.

Nestorian Mission.—Persia.

LETTER FROM MR. PERKINS, MAY 3,
1857.

Interesting Reminiscences.

AFTER nearly twenty-four years of missionary labor among the Nestorians, Mr. Perkins, in this letter, briefly reviews the way in which the Lord has led him and his fellow-laborers, presenting a summary of deeply interesting facts connected with the history of this highly favored mission.

A few weeks will complete the period of twenty-four years since I embarked for the Nestorian field. While most of my early associates have gone to their rest and reward, my beloved companion and myself, who came first and alone to this remote land, are yet spared—a marvel to ourselves, if not “a wonder unto many.” Yet more marvelous, however, are the blessed changes which we have been permitted to witness, in this interior portion of dark Asia, during this period of not quite a quarter of a century. It is meet that we occasionally glance back over the way, note some of those changes, and rear an Ebenezer, though in general our motto be, to forget the things that are behind, and press onward to more glorious things to come.

The Nestorian Territory.

The Nestorians, you are aware, number about one hundred thousand souls, and are sparsely scattered over the regions lying between the river Tigris on the west and lake Oroomiah on the east—a geographical area not far from three hundred miles long, in the direction thus indicated, and about two hundred miles wide from north to south—embracing, mostly, some of the most rugged mountain ranges of Koordistan, and many of their yet wilder tribes of the Mussulman faith, who are intermingled with and surround the Nestorians; and on the east, including several very beautiful and fertile Persian plains, the largest of which

is the district of Oroomiah, the principal scene of our missionary labors as hitherto prosecuted. About one-third of the Nestorians are thus found in Persia, and two-thirds in adjacent Turkish Koordistan.

The People as they were.

When we reached this field, more than twenty years ago, it was dark as the shadow of death. Education was at the lowest ebb among the nominal Christians, hardly a score of men among the whole people being in any good measure intelligent readers, and only a single female able to read at all. They had no printed books, and but very few copies of portions of the Bible in manuscript; and these in their ancient, and, to almost all of them, unknown tongue. Their spoken language, a modern dialect of the Syriac, had never been reduced to writing. Still deeper was their moral degradation, almost every sin of the decalogue being greedily committed, without compunction, or shame on detection. Yet they were perfectly accessible to us and our missionary labors, being far more simple and scriptural in their religious doctrines and practices, and very far less bigoted in their feelings, than any other sect of Oriental Christians; so much so, indeed, that the Nestorians, as we found them, were well entitled to the enviable epithet that had so long been awarded to them by Protestant christendom, viz. *the Protestants of Asia*.

Efforts of the Missionaries—Preaching.

Our efforts were, for several years, limited to the Persian portion of our field, on account of the great insecurity to foreigners in the wild regions of Koordistan—an obstacle more recently in great measure removed, by the favorable political changes that have transpired in those remote parts of the Turkish empire. The grateful changes which have taken place here—to some of which I will briefly allude, to remind you of what we have, with the Lord's help, been enabled

to do, are doing now, and desire to do—have been effected under the divine blessing on the oral preaching of the gospel, as the first and paramount instrumentality, as we have ever profoundly regarded it, instituted by God for the conversion and salvation of men, in connection with the important auxiliaries of education and the press. From the outset we commenced oral preaching, in our dwellings and school-room in the first instance, as well as from house to house as we had opportunity, and by the way. After a few years, we were freely permitted, by the Nestorian ecclesiastics and their people, and even urged, to enter their churches as heralds of the gospel. In those churches, we have been allowed to proclaim Christ and him crucified, for almost twenty years, to congregations varying from a score or several scores, up to four hundred.

Schools—Revivals.

Our efforts in education, at first quite limited, in their progress have strikingly illustrated the import of the Prophet's challenge, "Who hath despised the day of small things?"

Our male seminary, now under the sole care of Mr. Cochran, was commenced in January, 1836, with seven small boys, in a cellar; and our female seminary, which has long been under the care of Miss Fisk and Miss Rice, was begun with a less number of small girls, in no better place, in 1838.

In the villages, we began with three village schools in the summer of 1836, which number gradually increased to sixty and seventy in these last years, in two-thirds as many villages, and containing, as their maximum number, about 1,300 pupils.

Of the pupils of the male seminary, there have been 48 who are considered as regular graduates. Of these, forty-two left the seminary hopefully pious. Forty-six others have been in the seminary one, two, or more years, but left it, or died, before completing their course.

Of these, nineteen were hopefully pious. The number at present in the seminary is fifty-six, about thirty of whom (probably more) are hopefully pious—thus giving a total of those who have been connected with the seminary, of 150, and of those who became hopefully pious, of 91. Hardly any of them were pious when they entered the institution.

There have been educated within our female seminary 103. Of these, about sixty are hopefully pious. The present number of pupils is about 40, of whom about 30 are hopefully pious. There are only three or four individuals, of all who have left the school, and who had been in it as many as two years, who are not *now* considered as pious. The course of study and training in these seminaries has varied from four or five to eight or nine years, according to the age, attainments and other circumstances of the pupils.

Most of the pious young men who have left the male seminary, are now able preachers of the gospel or very competent teachers in our village schools. And the greater part of the pious graduates of the female seminary become the faithful and efficient wives of these missionary helpers.

Seven precious revivals, several of them very marked and powerful visitations of grace, have occurred in our male seminary during the period under review, and several other seasons of special quickening; and eight similar visitations of mercy have been enjoyed in the female seminary. Never, probably, were two institutions more emphatically honored and blessed of heaven, in the cause of Christ, on missionary ground. The English language has been taught but little at any time in these seminaries. The Bible, in the native language, has been the principal text-book used in them, though not to the exclusion of other useful branches of education. The pupils have, in fact, formed daily congregations for the most effective preaching of the gospel.

Increase of Readers.

Under the influence of these seminaries and our village schools, the number of intelligent Nestorian readers, on this side of the mountains, has gradually increased from the score or so of indifferent ones whom we found in the country, to as many hundreds, there being now not much if any less than two thousand readers, many of whom read their Bibles daily at family worship in their dwellings, and far more study and recite from them in Sabbath schools on the Sabbath.

Many children have entered our village schools, and after a time dropped off, before becoming good readers. Some have become good readers, but by laying aside their books for a time, when they became old enough to labor, have forgotten much that they had learned. These last named, and many of the others, are now being gathered into Sabbath schools, and are there rapidly recovering what they had lost.

The Press.

The agency of our *press* has of course been indispensable to furnish reading matter, in a language which had never been reduced to writing when we reached the field. It arrived here with Mr. Breath, and was put in operation, in 1840. It is quite impossible to describe the joy of the Nestorians when that instrument of mercy and of power reached them, the scope and extent of whose beneficent influence they then so little comprehended.

The entire Bible has been translated, and printed in both the ancient and the modern languages, in parallel columns. A separate edition of the New Testament has been printed in the modern Syriac, and we are now beginning to print the Old Testament in the modern language, with references on the margin. The Gospels, and smaller portions of the New Testament, have also been printed. The noble, ancient Syriac, must always be the classical language of the Nestorians, which is the reason of our

publishing the Scriptures in that language. And the excellent Peschito must not be lost sight of, though our translation of the Old Testament is made from the original Hebrew. The references, as we are now printing them, will be particularly valuable to the Nestorians, who are very fond of studying the Bible and have no Concordance. The expense of printing the Scriptures has been defrayed by the American Bible Society.

We have published many other good books for the Nestorians. We have translated, and printed with the funds of the American Tract Society, the Dairyman's Daughter, the Young Cottager, the Shepherd of Salisbury Plain, Bunyan's Pilgrim's Progress, Baxter's Saint's Rest, Doddridge's Rise and Progress, Scripture Facts, a volume entitled Green Pastures for the Lord's Flock, the Three-fold Cord, Barth's Church History, the Scripture Manual, and several original tracts prepared by members of the mission on practical subjects, viz., Repentance, Faith, the New Birth, the Sabbath, Intemperance, &c., and also, Scripture Question Books.

At the expense of the Board, we have published repeated editions of a hymn book, at present containing more than two hundred of the sweetest and most evangelical hymns in our language, and several school books; as spelling books, geographies, arithmetics, an elaborate Geography of Sacred History, prepared by Mr. Cochran, (making Coleman's the basis;) and recently, an excellent course of theological lectures, left in manuscript by the lamented Mr. Stoddard.

We have also, for more than seven years, published a small monthly periodical, entitled, The 'Rays of Light,' containing, in a brief form, the several departments of religion, education, science, missionary intelligence, juvenile matter, miscellanies and poetry. This has been very useful in our schools and among the people.

Our printing, exclusive of this periodical, amounts in all to 59,400 copies, (volumes,) and 11,769,120 pages. We have thus, by the divine blessing, been enabled to give to the Nestorians an invaluable Christian literature, though still so limited, in a language unwritten when we reached this country.

Our medical brother has, from year to year, given his stated hour daily (often redeemed with difficulty from other pressing duties) to the sick at the dispensary, with very beneficial moral effect on all classes who resort thither, and affording them incalculable bodily relief.

Changes effected.

These various means, but first of all and above all, the oral preaching of the gospel, have wonderfully changed the face of our field, particularly the Persian part of it, where our labors have been mostly performed. There have been precious revivals of religion in villages as well as in our seminaries. Light and intelligence have rapidly increased, and superstitious practices have as rapidly disappeared. Hundreds of pious Nestorians, many of them influential ecclesiastics, are now scattered among the people. In many villages, there are ten, twelve, or more, pious persons, walking in the love of the truth and the order of the gospel, exerting a strong influence on the population of such villages, and forming very bright and fragrant oases over the face of this morally parched but beautiful land. Our labors now partake very largely of the joy of harvest, and such, we anticipate, will be the case in a rapidly increasing progress.

Communion Seasons.

We have not, as yet, formed separate churches in name; but for the last two and a half years, we have admitted pious Nestorians to communion with our mission church, as they have desired it, on careful personal examination of each individual thus admitted — an ordeal

which is virtually tantamount to publicly professing religion in America. About two hundred have already communed with the mission in this way, and the number is rapidly increasing. Probably from one hundred and fifty to two hundred more, among the whole people, are worthy of a place at the Lord's table. This quiet method is successfully working out the problem of the separation of the precious from the vile, in this land of intolerance, in a searching and effectual manner, and at the same time doing much, by the power of example, to rebuke and reform the flagrant abuses in the observance of this sacred ordinance, as practiced in the native churches. The following is a notice of a recent communion season at Oroomiah, penned by Dr. Wright. "On the 8th inst. (May 1857) we held another of those interesting solemnities, when a portion of the hopefully pious Nestorians unite with us in celebrating the ordinance of the Lord's supper. On this occasion, 36 persons were admitted for the first time. The whole number admitted, to the present time, is 188.* Of this number, 2 are bishops, Mar Yohannan and Mar Elias; 17 are priests; 18 are deacons; and 72 are females. They reside in all parts of the plain of Oroomiah, and in the neighboring districts, and are working, we trust, as good leaven among the mass of the people. The assembly on this occasion was large, filling our chapel to its utmost capacity. Many of those from a distance passed several nights on our premises, so that for some days our houses and yards were thronged. We aim to make these gatherings, as far as possible, seasons of spiritual refreshment to the native brethren, and such they appear really to be."

Mr. Perkins proceeds to speak of the light thus kindled as not only moving the mass of the Nestorians, but as exerting a powerful influence for good on the Mohammedans, saying that on this subject there are facts which it is not expedient now to mention.

* There are about a dozen more in Gawar.

He refers to the opposition of the jealous government, (not to be wondered at,) which is believed to have turned out rather to the furtherance of the gospel, "imparting decision and stability to our Nestorian friends, and teaching our brethren to endure hardness as good soldiers of Jesus Christ;" to the uniform and still continued kindness of English officials and the English government; and to "crafty French Jesuits and their emissaries, who have thrust themselves into our field, and resorted to almost every species of means, however unscrupulous, to multiply proselytes, but which have not met with great success, and have probably advanced our work rather than retarded it on the whole, by quickening us and the pious Nestorians in the Master's service, and presenting the worthlessness of a corrupt Christianity in contrast with the true."

Earnest Effort still called for.

The importance of a vigorous prosecution, in the future, of the various departments of the missionary work, is then presented.

We may not, for a moment, think of crippling our seminaries, these model missionary institutions, and efficient nurseries of the church of Christ in this dark land. We may not give up our village schools, which are becoming more and more emphatically preaching centres, as we are able to furnish pious teachers for them from our seminaries. The modification to be desired in regard to them, as fast as it can be effected, is, that every teacher shall give evidence of personal piety, and thus be virtually a preacher as well as a teacher; and to this point they are rapidly tending. We may not, however, repudiate the great good accomplished in former years, through schools taught by persons not hopefully pious, in the lack of better teachers. In a village forty miles from Oroomiah, for instance, there are now five pious young men, who were taught to read the Bible, years ago, in a school in that village, by a teacher who was not then pious; and there are similar facts, to a greater or less extent, in many other villages.

We may not relax the labors of our press; for there is no other agency to

give to the Nestorians a single printed page; and how can we, at this stage, withhold from them the rich treasures of a Christian literature which we have so successfully begun to open to them?

Our department of native preachers and helpers is becoming one of the most important parts (*perhaps the most important*) in our system of labors. During the past year, we have employed 44 such helpers, a few of whom have been more or less employed in teaching in the villages; but this number by no means includes the mass of our village teachers. Some have itinerated, and many of them have labored as local preachers. The number of these native helpers must still be increased, to carry the gospel to the mass of the Nestorians. Our seminary is furnishing a goodly host of such preachers, at once pious, able, devoted and self-denying. Many of them possess not a little of the unction and holy impress of the sainted Stoddard, their greatly revered teacher. This is both an effective and economical missionary agency. Ten competent native preachers can be supported for the sum which it costs, with rigid economy, to support a single missionary and his family in this field. And that number can perform at least thrice the work of one missionary, if properly superintended.

Mr. Perkins proceeds to say, that missionaries must bear a due proportion to such native agency to render it effective, and presents an earnest call for more missionaries from America; one for Oroomiah, to take the place of the indefatigable Stoddard; one, who has been often called for before, to be associated with Mr. Rhea in Gawar; and at least two for the western side of the mountains. These portions of his letter must be omitted for want of room. He then adds:

Our field is now emphatically white, and a plenteous harvest must at once be gathered or left to fall into the ground—a harvest that is yet to tell gloriously on the salvation of surrounding millions, in these ancient and venerable but now benighted lands. It has ever been a matter of fond anticipation with us, as

also with you, to see the Nestorians a *missionary people*, emulating the bright example of their ancestors, in zealously and courageously carrying the gospel to distant lands. Their central position, and many of their natural traits, admirably qualify them for that high agency, when baptized by the Spirit of God. The prospect brightens yearly as our labors advance, and well may we and the churches, long, and pray, and labor, for the speedy coming of that blessed day.

Recent Intelligence.

ARMENIANS.—A letter from Mr. Dodd, dated July 8, announces that he has given up the book magazine at Smyrna, has rented a house in the Armenian quarter of the city, and taken into his employment, as a helper, a young man, “apt to teach,” who now preaches there regularly, on the Sabbath, in Armenian. “But few yet attend this service. Being in the very midst of the Armenians, however, it excites attention and curiosity, and we hope will draw in some new hearers.” “Our morning service,” Mr. Dodd writes, “which is the only one my strength will enable me to conduct on the Sabbath, we still continue in the old Dutch chapel, and in Turkish. The attendance has been steadily increasing for the last few months, and now averages forty. It consists mainly of Armenians, but always includes a few Greeks and Jews, and frequently Mohammedans. There is generally solemn attention to the word, and frequent exhibition of emotion. Nor is this the only indication of the presence of the Spirit of God among us. Our church members are prayerful and zealous in spreading the truth. * * At the communion season in May, two members were received on profession, of whom one was our daughter of seven years; a beautiful exhibition of God’s grace in the heart of a child. Last Sabbath, two more were received on profession of faith, one of whom was an old man of seventy; another beautiful exhibition of that same grace in second childhood. At his examination, we were affected to tears at the simplicity and yet the clearness of his experience.”

Mr. Morgan writes from Antioch, that he had recently visited Tarsus and Adana. Of the latter place he says: “The condition of the work in Adana is calculated to give great

pain. There was one addition to the Protestant community during the last year. There are numbers in the city who do not hesitate to declare their conviction of Protestant truth in private, yet from some cause or other will not do so before men. The church, you remember, consists of five members. It is very painful to be obliged to say that they are in a very cold and unsatisfactory state. There is nothing positively bad about any of them, but there is little that is positively good." The teacher of the Adana school has removed to Tarsus. Referring to other places Mr. Morgan writes: "In regard to Kessab, the most important thing to be mentioned is the dismissal of Baron Avedis. It has long been evident that he could not remain there separated from his family. It is now eight months since his wife left him. He has naturally felt constant anxiety in regard to his children, and has at last concluded that his duty to them requires that he should seek a situation where he can have them under his influence. He has asked of the church a letter of dismissal and recommendation, which they have granted in a very pleasing way. They have also, with our approbation, given a call to Baron Adadour." "The work in Bitias is in a most interesting condition. I hope we shall form a church there in a few weeks;—a glorious event for that mountain!"

SATARA.—Mr. Munger writes, April 23: "Since Mr. Wood's arrival, the work of preaching the gospel has been carried on by us in two distinct places and congregations. I occupy the school house in the city, and think it affords better opportunity for obtaining hearers than the chapel. I always have hearers, though they sometimes tarry only a few minutes, and are succeeded by others who are in equal haste to find some new or old thing. But my audiences on Tuesdays and Fridays are usually interesting, and sometimes very much so. I am much less frequently interrupted than formerly, and discussion is now infrequent. We have need of patience, much patience. The truth does not readily find a way into these Hindoo minds. It is not clearly apprehended. The mind is not greatly interested, and consequently not greatly active in searching out the truth. We want the Holy Spirit to show men their sins, to make them aware of their danger, and of their need of the Physician. Oh! I would go a long way to find a sinner thoroughly awakened to a knowledge of his sinfulness, and concerned to know what he must do to be saved."

MADRAS.—In his report of the press at Madras for the last year, Mr. Hunt speaks of its reduction to a vernacular basis, and expresses his gratification in view of the change. This contemplated reduction was hastened by a sudden demand for workmen in the government press, drawing off the English compositors; and "English printing, except in works requiring both languages, as diglot scriptures, grammars, and our own private work, ceased about the middle of 1856." "The discontinuance of English miscellaneous work, with its incessant demands upon my own time, has enabled me personally to look after vernacular printing, as I never before was able to do." "The Board now has a *missionary* press at Madras, devoted to the publication of God's word, and good books in the languages of the people. May it, and all others under the Board, ever be such."

MADURA MISSION.—Mr. Taylor, of Mandahasalie, in a letter dated May 27, mentions the organization of the "Mandahasalie Christian Sungkum," composed of pastors and delegates from the churches of that station district apparently, now seven in number. The object of this 'Sungkum,' as defined in the 'rules,' is "to seek the good of the churches and the coming of the kingdom of God." "In order to understand how this may best be accomplished, at every quarterly meeting the delegates and pastors are to make reports. These are to give the state of religion in the churches and congregations, including general walk, deficiencies, immoralities, contributions, Christian education, and all like things that may properly come under the notice of such a body. The churches may also ask advice, or it may be given when it appears to be necessary, though unasked. Respecting the organization of new churches, and the selection, instruction and ordination of pastors over the churches, the sungkum shall require information, and perform all acts necessary thereto, or seek to have them performed through the mission. At each quarterly meeting, the records of the churches are to be read, and the fact of their being read noted thereon by the scribe."

The first meeting was at Paraliche. After adjournment, the members remained for an evening meeting, and Mr. Taylor says: "The congregation had their mud church well lighted up and well filled in good season; and after I had baptized five adults, whom the church received to its fellowship, the Lord's supper was administered, with propriety, by the native pastors, Yaserdian and Zilva. The impression made by the whole

meeting, appeared to be in all respects good, and to give courage and confidence to those concerned."

SANDWICH ISLANDS.—Mr. Smith wrote from Honolulu, May 29: "We are having an unusually interesting state of things in religion, in the city of Honolulu and its suburbs, at this time. We do not yet count a great number of converts, but there is obviously an influence which is drawing Christians together, and a spirit of prayer and supplication, such as has never existed in the foreign community for twenty years; in other words, there has never been a revival among foreign residents here before. My own congregation is greatly revived and increased. The leading men and women in the church are visiting from house to house, and are kindly received by all classes, whether papists, mormons, or infidels. God is in the midst of us, of a truth."

In a letter, dated Honolulu, May 27, Mr. Coan, who had been for some weeks away from his own field, says:

A pleasant state of things existed at Hilo when we left there. The natives attend religious meetings well, and there is an interesting state of feeling among foreign residents. Nearly all attend on the Sabbath, and our evening prayer meetings are full and solemn. Several are reformed in their lives, and some give evidence of the new birth. Our native Sabbath schools are well sustained, and our contributions for the work of the Lord have amounted to some 3,500 dollars during the past year. Over one hundred were admitted to the church during this period, and more than eleven thousand have been gathered in all.

We have engaged carpenters and persons to build a new church edifice at Hilo. They are to commence this summer. The building is to be of stone, 75 feet long, 50 wide, and 20 high, with a tower or steeple; the roof to be covered with zinc. The cost will be over \$10,000, probably. Our church has appropriated \$400 to the Hawaiian Missionary Society during the past year.

We have a most peaceful and happy community at Hilo. No rioting; stealing and robbery almost unknown; the Sabbath quiet; the laws respected, and all the interests of the people gradually improving. I have never lived in a more quiet and peaceful community.

Home Proceedings.

ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions, will hold its Forty-Eighth Annual Meeting at Providence, Rhode Island, commencing on

Tuesday, September 8th, at 4 o'clock, P. M. Rev. Dr. Thompson, of Buffalo, N. Y., is expected to preach the sermon.

EMBARKATION.

DR. H. B. HASKELL, of the Assyria mission, and Mrs. Sarah J. Haskell, from Norwich, Conn., sailed from Boston, July 15, in the Andrew Carney, Capt. Coombs, for Smyrna, on their way to Mosul.

On the 12th of August, Rev. Miron Winslow, of the Madras mission, and Mrs. Ellen A. Winslow, of Boston, Mass., left Boston, in the steamer Europa, for Liverpool, on their way to Madras.

DONATIONS,

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Bridgton, Cong. ch. and so.	4 50
Falmouth, 2d cong. ch. and so.	33 00
Minot, by Rev. Mr. Jones,	40 00
No. Yarmouth, Gent. 16,25; la.	
38,46; coll 15.37; m. c. 15,92;	86 00
Portland, High st. ch. and so.	
416,44; fem. miss. so. 62; a	
mem. of State st. ch. to cons.	
Rev. HENRY G. STORER of Scar-	
boro' an H. M. 50;	528 44
Westbrook, 1st par.	3 00—694 94
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.	
Farmington, Mrs. P. A. de'd,	1 00
Weld, m. c.	15 00—16 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Alna, m. c.	10 00
Bath, Central ch. m. c. 11; C.	
Clapp, jr. 10;	21 00
Damariscotta, I. G. H.	10 00
N. Edgecomb, Cong. ch. and so.	
6,50; Rev. A. Loring, 4,50;	11 00
Topsham, m. c.	11 00—63 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Central ch. 100; 1st cong.	
ch. and so. 50,	150 00
Bluehill, Cong. ch.	15 83
Garland, Cong. ch. and so.	20 00
Holden, Cong. ch.	17 92—203 75
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Wells, 1st cong. ch. and so. 62,50; m. c.	
39,85;	102 35
	1,080 04
Belfast, 1st cong. ch. m. c.	17 00
Bloomfield, Mrs. D.	1 00
E. Machias, m. c.	12 00
Gilead, Mrs. W. Chapman,	5 00
Maine,	1 00
Oxford, Cong. ch.	6 00
South Paris, F. M.	2 00—14 00
	1,124 04

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.	
Keene, m. c.	4 89
Roxbury, m. c.	5 00—9 89
Grafton co. Aux. So. W. W. Russell, Tr.	
Campton, Ch. and so.	10 25
Hanover, Dartmouth coll. ch.	100 00
Plymouth, Ch. and so.	21 56—131 81
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Benev. asso.	31 73

Greenfield, Cong. ch. and so.	15 00
Lyndeboro', do. do.	3 00
Manchester, 1st cong. ch. and so. (of wh. to cons. DANIEL FARRAR an H. M. 100)	153 34
Mason Centre, Cong. ch.	3 70
Mason Village, do.	16 00
Peterboro', do.	9 75
Milford, Cong. ch. and so.	71 40
So. Merrimack, do.	4 50—308 42
Merrimack co. Aux. So. G. Hutchins, Tr.	
Franklin, Cong. ch. and so. 15; m. c. 32,57;	47 57
Rockingham co. Conf. of chs. F. Grant, Tr.	
Chester, Cong. ch. and so. to cons. WILLIAM GREENOUGH an H. M. 100 00	
Exeter, 1st ch. and so.	56 15—156 15
Stafford Conf. of chs. E. J. Lane, Tr.	
N. Wolfboro', Rev. S. Merrill, 10; C. E. M. 2; H. G. M. 1; T. L. W. 1;	14 00
Salmon Falls, Cong. ch. and so.	13 94—27 94
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Acworth, Cong. ch.	18 00
Claremont, Gent. 53,30; la. 41,32; m. c. 25;	119 62
Cornish, Gent. and la.	35 04
Meriden, Cong. ch. and so. 51,70; m. c. 45,79; deduct am't paid in Dec. by mistake fr. home miss. fund, 43;	54 49—227 15
	908 93
<i>Legacies.</i> —Campton, Miss Abigail Clark, by John Clark, Ex'r,	25 00
	933 93

VERMONT.

Caledonia co. Aux. So. E. Jewett, Tr.	
Danville, Cong. so.	44 00
Hardwick, 2; Mrs. A. S. 2;	4 00
Peacham, Cong. ch. m. c.	5 00
St. Johnsbury, Friends, to cons. CHARLES T. HARVEY, of Mar- quette, Mich., an H. M. 150; L. Clark, 50; South cong. ch. m. c. 20,89;	220 89—273 89
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Cambridge, 1st cong. ch. and so. 8; Rev. E. Wheelock, 5;	13 00
Hinesburgh, Cong. ch.	45 00—58 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Sheldon, Cong. ch. and so.	76 00
Orange co. Aux. So. L. Bacon, Tr.	
Bradford, Cong. ch. and so. 47,78; m. c. 17,11;	64 89
Orleans co. Aux. So. J. M. Wheelock, Tr.	
Brownington, Ch. and so. 15,65; m. c. 9,85;	25 50
Rutland co. Aux. So. J. Barrett, Tr.	
Fairhaven, C. Reed,	10 00
Rutland, m. c.	15 83
W. Rutland, Coll.	20 00—45 83
Washington co. Aux. So. G. W. Scott, Tr.	
Montpelier, La. 43,73; m. c. 11,77;	55 50
Waitsfield, Cong. ch. and so. 19; m. c. 6;	25 00
Worcester, N. Adams,	30 00—110 50
Windsor co. Aux. So. J. Steele, Tr.	
Hartford, Cong. ch. and so. which cons. Rev. JOSIAH MERRILL, of Wiscasset, Me. an H. M.	57 50
Norwich, So. cong. ch. and so.	24 00
Windsor, C. Baxter, wh. cons. Mrs. MARY DANA McWILLIAMS, of Griggsville, Ill. an H. M. 100; Cong. ch. and so. m. c. 105,66; gent. 41,20; la. 40; which and prev. dona. cons. AARON DAMAN and Miss THANKFUL CHAPIN H. M.	286 86
Woodstock, Cong. ch. and so.	53 50—421 86
	1,076 47
Bennington, 1st cong. ch. 204; unknown, 10;	214 00
	1,290 47

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Falmouth, A friend, for Armenian m.	2 00
So. Dennis, Cong. ch.	42 00—44 00
Berkshire co. Aux. So. H. G. Davis and J. Sedgwick, Trs.	
Curtisville, Cong. ch. and so.	15 00
Dalton, Cong. ch. and so. wh. and prev. dona. cons. Mrs. CZARINA H. BROWN an H. M.	57 00
Hinsdale, Cong. ch. and so. 180,31; m. c. 50;	230 31
Lee, Cong. ch. and so. gent. 202,75; la. asso. 74,11; m. c. 72,48;	349 34
Lenox, Cong. ch. and so. 101,91; m. c. 48,18; L. G. S. for Arme- nian m. 1;	151 00
Monterey, Cong. ch.	16 09
New Marlboro', 1st cong. ch.	20 00
Pittsfield, 1st cong. ch. and so. m. c. 60 81	
So. Egremont, Cong. ch.	30 00
Williamstown, Williams College, coll. 120,50; m. c. 11; 1st cong. ch. fem. miss. so. 70;	201 50—1,131 14
Boston, S. A. Danforth, Agent, (Of wh. fr. a lady, 50; incognita, avails of jewelry, 19; Penitent Female Ref- ugee, 12,13; a friend, 3; a lady, 1; Mrs. H. 1;)	2,333 23
Brookfield Asso. W. Hyde, Tr.	
Ware, Orrin Sage,	300 00
Essex co.	
Salem, Tab. ch. m. c. 35,78; Crom- bie st. ch. 8;	43 78
Saugus, Ortho. cong. ch.	30 00—73 78
Essex co. North, J. Caldwell, Tr.	
East Haverhill, S. S. C.	1 00
Groveland, A. L.	2 00
Newburyport, Dr. Dimmick's so. m. c.	20 13
West Newbury, 1st par.	48 00—71 13
Essex co. South, C. M. Richardson, Tr.	
Lynnfield Centre, Coll.	10 00
Manchester, Cong. ch. and so. 30,26; m. c. 34,74;	65 00
Salem, An Unitarian friend,	1 00
South Danvers, Cong. 295,01; la. 105,20; m. c. 36; (of wh. to cons. Mrs. JULIA R. MURRAY and Mrs. HANNAH S. ROBBINS H. M. 200; 436 21—512 21	
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, Gent. 10,78; la. 11,92; m. c. 20,94; 2d so. 28,90;	72 54
Conway, Cong. ch. and so. m. c.	46 28
Greenfield, 2d cong. so.	53 92
Leverett, Cong. so.	15 48
Montague, 1st ch. and so.	5 16
So. Deerfield, do.	33 80
Sunderland, do. 40; a fem. friend, 1;	41 00—268 18
Hampden co. Aux. So. C. O. Chapin, Tr.	
Springfield, South ch. a friend,	250 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
East Hampton, 1st ch. 35,25; m. c. 37,13;	72 38
Granby, m. c.	83 57
Hadley, 3d ch. Eleazar Porter, to cons. Mrs. ELEAZAR PORTER an H. M. 100; 1st ch. m. c. 46,41;	
H. M. 100; 1st ch. m. c. 46,41;	
Plainville sch. dis. 10;	156 44
Huntington,	34 98
Northampton, 1st ch. m. c. 103,90; J. L. 38c.; Edwards ch. m. c. 47,15;	151 43
So. Hadley, m. c. 68,10; a friend, 75c.; Mt. Holyoke sem. 398;	466 85
Southampton,	58 50—1,024 15
Harmony conf. of chs. W. C. Capron, Tr.	
Blackstone, Cong. so. m. c.	17 82
Middlesex North and vic. C. Lawrence, Tr.	
Fitchburg, Mrs. Alvin Crocker, dec'd, by Abel Thurston, 50;	
Calv. cong. so. m. c. 25;	75 00
Townsend, E. Spaulding,	10 00—85 00

Middlesex South Conf. of chs.	
Concord, Ortho. cong. ch. m. c.	50 00
Sherborn, Cong. ch. and so.	16 00—66 00
Middlesex co.	
Brighton, Evan. cong. ch. and so.	205 00
Cambridge, Shepard cong. ch.	556 21
East Cambridge, Evan. cong. ch. m. c.	10 01
Newton Corner, Eliot ch. and so. m. c. 126,57; F. A. Benson, £0;	146 57
Reading, Old South ch.	65 90—983 69
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Dorchester, 2d ch. and so. la.	337 63
Foxboro', D. Carpenter, 100; cong. ch. and so. 35,84; m. c. 10;	145 84
Jamaica Plain, Mather ch. and so.	80 00
Roxbury, Eliot ch. gent. 195; m. c. 13,50; Vine st. m. c. 28,27;	236 77
Sharon, Cong. ch. and so. 28,58; m. c. 15,89;	44 47
So. Dedham, Cong. ch.	4 78
W. Roxbury, Evan. ch. and so. m. c. 28 62—878 11	
Old Colony Aux. So. H. Coggeshall, Tr.	
Fairhaven, 1st cong. ch. 50; H. D. 2;	52 00
So. Dartmouth, Cong. ch. and so.	60 05—112 05
Palestine Miss. So. E. Alden, Tr.	
No. Bridgewater, 1st cong. ch.	9 50
No. Scituate, Trin. cong. ch.	6 49
No. Weymouth, 1st relig. so.	81 33
Quincy, Evan. cong. ch. m. c.	6 59—103 91
Taunton and vic.	
Attleboro', 1st cong. ch.	8 11
Worcester co. Central Asso. W. R. Hooper, Tr.	324 47
East Douglas, Cong. ch. and so. (of wh. to cons. Mrs. NANCY HAN-CHETT an H. M. 10;)	190 00—514 47
	8,776 98
Andover, Chapel ch. and so.	235 00
Chelsea, Winnisimmet ch. m. c.	56 68
No. Andover, Miss Sally Tyler, dec.	100 01
Unknown, A friend,	1 00—392 68
	9,169 66
<i>Legacies.</i> —New Bedford, Thomas Nickerson, by J. D. Hall, Ex'r, 2,000; Roxbury, Henry M. Hill, by Henry Hill, Ex'r, 188,40; Weymouth, Ansel Pratt, by Lemuel Humphrey, Ex'r, (prev. rec. 2,169,25,) 885,86;	3,074 26
	12,243 92

CONNECTICUT.

Fairfield co. East, Rev. L. M. Shepard, Tr. Trumbull, Cong. so.	20 00
Fairfield co. West, C. Marvin, Tr. Bridgeport, 1st cong. ch. wh. and prev. dona. cons. Mrs. E. E. HUBBELL an H. M.	80 00
Hartford co. Aux. So. A. W. Butler, Tr. Collinsville,	40 00
East Avon, m. c.	1 51
Hartford, Centre ch. m. c.	16 44
Manchester, 1st ch.	103 69
West Avon, Coll.	21 00—182 64
Hartford co. South, H. S. Ward, Tr. Middletown, 2d ch.	15 00
Litchfield co. Aux. So. G. C. Woodruff, Tr. Colebrook, Cong. ch.	5 60
Winsted, 1st eccles. so.	87 70—92 70
Middlesex Asso. E. Southworth, Tr. Grassy Hill, Cong. ch.	50 00
New Haven City Aux. So. F. T. Jarman, Agent. New Haven, Officers and students of Yale college (of wh. fr. Prof. C. A. Goodrich to cons. Mrs. C. A. GOODRICH an H. M. 100) 860; a friend, 65; united m. c. 22,86; Yale college m. c. 11,92; South ch. m. c. 6,87; 3d cong. ch. m. c. 13; North ch. a friend, 5;	984 65
New Haven co. East, F. T. Jarman, Agent. Branford, Rev. T. P. Gillett,	20 00
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs. Bozrah, New Concord so.	1 50

Franklin, Coll.	45 09
Greenville, Cong. so	74 37
Lisbon, Hanover so. 19,55; m. c. 11,04;	30 59
Mohegan, Ch. and so.	17 98
Norwich, 1st so. 350; m. c. 18,71; M. R. 1,50; 2d and Main st. m. c. 56,41;	426 62
Stonington, 2d cong. ch. 76,50; R. P. 2;	78 50—674 65
Tolland co. Aux. So. E. B. Preston, Tr. Ellington, Cong. ch.	29 97
Kelloggsville, m. c.	30 00
Vernon, Gent. 74,25; la. 26; wh. cons. ALBEMARLE LOOMIS an H. M.	100 25
Somers, Cong. ch.	140 00—200 22
Windham co. Aux. So. J. B. Gay, Tr. Dayville, Ch. and so.	50 75
Willimantic, Cong. ch. m. c.	31 00—81 75
	2,481 61

RHODE ISLAND.

Providence, X. Y. Z.	10 00
----------------------	-------

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.	
Flatlands, R. D. ch.	50 00
Guilford, do.	23 50
Kinderhook, do. m. c. for Arcot m.	48 12
Millenville, do.	28 00
New York, do. corner Lafayette place and Fourth st. fr. J. V. B. 3; A. B. 2;	5 00—154 62
Buffalo and vic. J. Crocker, Agent. Buffalo, A friend,	10 00
Chautauque co. Aux. So. S. H. Hungerford, Tr. Jamestown, 1st pres. ch. to cons. Rev. RUFUS KING an H. M.	51 60
Kiantone, Cong. ch.	10 40
Sherman, C. H.	5 03—67 00
Geneva and vic. G. P. Mowry, Agent. Berkshire, Cong. ch.	72 00
Burdette, Pres. ch.	13 12
Danby, do.	13 03
Geneva, H. Dwight, 100; G. P. M. 20; W. H. S. 3; fem. miss. so. 41,31;	167 31
Havana, Pres. ch.	31 00
Hector, 1st do.	19 15
Newark Valley, Rev. H. Ford,	50 00
Norwich, Cong. ch. wh. and prev. dona. cons. DANIEL BELLOWS an H. M.	75 00
Sherburne, Mrs. S. B. Rexford,	25 00
Whitney's Point, Pres. ch. wh. cons. Rev. SAMUEL R. DIMOCK of Valatie an H. M.	70 00—535 58
Greene co. Aux. So. J. Doane, Agent. Athens, Mrs. D. King,	10 00
Durham, 1st pres. ch.	2 00—30 03
Monroe co. and vic. E. Ely, Agent. Rochester, For fem. sem. at Beirut, (ack. in May Her. as fr. Syria, 60.) 1st pres. ch. 177,33; Mrs. S. Ray, 10; Washington st. pres. ch. m. c. (of wh. for Geo. W. Parsons and Maria T. Hickok, Ceylon, 20,) 166,74;	348 07
New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. fr. FISHER HOWE, wh. cons. him an H. M. 100; Rev. R. S. Storrs, jr. 50; Rev. Wm. Belden, jr. 50; P. Perit, 150; W. E. Dodge, 250; Z. S. Ely, 1,000; A. R. Wetmore, 250; David H. Kellogg, wh. cons. ANNE GRACE KELLOGG an H. M. 100; John Slade, 150; W. W. Chester, wh. cons. Rev. M. D. KALOPOTHAKES, of Athens, Greece, Rev. RAYMON MONSALVATGE, Central America, and Mrs. SOHIA CHESTER H. M. 300.)	2,654 05
Oneida co. Aux. So. J. Dana, Tr. Augusta, Cong. ch.	46 00
Marshall, J. C.	3 00
Utica, 1st pres. ch.	5 60—54 60

Otsego co. Aux. So. D. H. Little, Tr. Cherry Valley, Pres. ch. 61,68; m. c. 50,38; D. H. Little, 50;	162 06
St. Lawrence co. Aux. So. H. D. Smith, Tr. Stockholm, L. H. 6,54; H. H. 10; J. R. 2;	18 54
Washington co. Aux. So. M. Freeman, Tr. Salem, Coll. 20; m. c. 33,65;	53 65
	4,088 17

Albany, Rev. D. Dyer, 15; 4th pres. ch. 100;	115 00
Arkport, J. C.	2 00
Amenia, Pres. ch.	10 00
Candor, Cong. ch. 19; Abel Hart, to cons. JONATHAN B. HART an H. M. 100;	119 00
Carlisle, J. B.	5 00
Chaumont, Mrs. E. H.	1 00
Columbia, Cong. ch. m. c.	17 40
Coshocton, Pres. ch.	2 00
Crown Point, 2d cong. ch.	15 00
Danville, Pres. ch. m. c.	13 67
Denton, Pres. ch.	32 00
Gloversville, Rev. Mr. Dunning's ch. and so. (of wh. from Charles Mills, which and prev. dona. cons. Miss DELIA P. MILLS and WILLIAM C. MILLS H. M. 100; Darius Mills to cons. LEONARD C. MILLS an H. M. 100; A. Judson, 50; Mrs. H. C. Parsons, 30; J. O. Parsons, 15; A. Hosmer, 30; J. S. 10; W. P. 10; U. C. 10; M. C. B. 10; Z. C. 10; H. S. S. 10;)	472 08
Greenville, Pres. ch.	45 00
Helderbergh, 1st Ref. Prot. Dutch ch.	9 02
Jasper, Mrs. C. L. 2; Mrs. E. B. 2;	4 00
Jewett, A. C.	1 00
Lyons, 1st pres. ch. m. c.	21 00
Middletown, Cong. ch.	16 62
Miller's Place, do.	40 00
New Rochelle, Pres. ch. 69; Miss S. Brewster, 12;	81 00
Oakfield, Miss M. Holbrook,	10 00
Orange, Mead Creek ch.	3 00
Portville, Pres. ch.	40 00
Poughkeepsie, 1st pres. ch.	28 74
Randolph,	10 29
Rensselaerville, m. c.	8 00
Saratoga Springs, Pres. ch.	300 25
Schaghticoke, Pres. ch. and cong.	95 00
Schenectady, 1st Ref. Prot. Dutch ch.	200 00
Skaaneateles, Rev. H. B.	3 00
South Wales, G. B.	5 00
Spencertown, Individ.	20 00
Valatie, Pres. ch.	39 40
Wantage, Mrs. M. Swarts,	1 32-1,785 79
	5,873 96

Legacies. —Cambria, Josiah B. Sco- vell, by Thomas Scovell, Ex'r, 100; disc. 50c. (prev. rec. 99,50:)	99 50
Deposit, Mrs. Phebe Pine, by P. P. Wright, Ex'r,	50 00
Onondaga, Phineas Sparks, by Thos. Lawrence and Eugene Forman, Ex'rs,	1,000 00
Sherburne, Mrs. M. Lathrop, by G. P. Morey,	50 00
Springfield, Estate of B. Rathbun, dec'd, div.	48 48-1,247 98
	7,121 94

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.	
Saddle River, R. D. ch. Rev. J. Manley,	10 00
South Branch, R. D. ch.	30 20—40 20
Augusta and Branchville, Pres. chs.	27 50
Cedarville, 2d pres. ch.	59 32
Craneville, Pres. ch.	15 45
Dover, Pres. ch. wh. and prev. dona. cons. Miss MARIA CRITTENDON and Mrs. SUSAN G. HINCHMAN H. M.	150 00

Elizabethtown, 3d pres ch.	50 00
Mendham, Pres. ch.	87 00
Morristown, 1st pres. ch. Miss E. Byrum for Bebek sem.	20 00
Newark, W. M. B. 5; W. P. 4; Ger- man pres. ch. 6; 2 sisters, 1;	16 00
Parsippany, Pres. ch. wh. cons. Rev. J. FORD SUTTON an H. M.	106 77
West Milford, Pres. ch.	24 10—556 14
	596 34

PENNSYLVANIA.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.	
Philadelphia, 1st R. D. ch. m. c.	60 00
Hartsville, Pres. ch.	52 51
Honesdale, do.	185 00
Lawrenceville, do.	27 50
Philadelphia, James Smith, 100; J. S. Kneedler to cons. Miss SARAH C. PATTERSON an H. M. 100; Calvary pres. ch. B. T. Tredick, 100; Mrs. Gulliver, 20; Pine st. ch. 33,50; Mr. M. 1:	354 50
Pittsburg, 3d pres. ch. m. c.	56 90
Reading, 1st pres. ch.	115 12
Silver Spring, Rev. S. Morris, 50; Miss J. Morris, 50;	100 00
Waterford, Pres. ch.	4 60
Wattsburgh, do.	10 00
York, Pres. ch. (of wh. to cons. Rev. CHARLES J. HUTCHINS an H. M. 50;)	291 25-1,197 38
	1,257 38

MARYLAND.

Board of Foreign Missions in German Ref. ch. Rev. Elias Heiner, Baltimore, Tr.	1,000 00
Darnestown, John Darby,	15 00
	1,015 00

VIRGINIA.

Wythe and Pulaski Co. Fem. Tract so. and New River Benev. so.	28 00
--	-------

OHIO.

By G. L. Weed, Tr.	
Berlin, Pres. ch.	20 00
Cincinnati, 1st Ortho. cong. ch. wh. and other dona. cons. WIL- LIAM SHAFER, A. B. EATON and Mrs. CATHARINE STORRS H. M.	176 24
Columbus, 2d pres. ch. m. c. 10,06; Welch cong. ch. 14;	24 06
Gallipolis, S. Nash,	10 00
Glendale, Mrs. F.	2 00
Ironton, W. H.	6 00
Lima, 2d pres. ch. m. c.	2 00
Marietta, Cong. ch.	156 00
New Carlisle, Pres. ch.	10 00
Portsmouth, 1st pres. ch.	185 00
Walnut Hills, Lane sem. ch. m. c.	4 06
	595 36
Ded. disc.	4 50—590 86
By Rev. S. G. Clark.	
Berlin, 50c.; indiv. 50c.;	1 00
Brooklyn, 3,75; Rev. J. H. N. 5; Rev. S. G. Clark and fam. wh. and prev. dona. cons. LUCY J. CLARK an H. M. 20;	28 75
Claridon, Cong. ch.	3 06
Cleveland, G. A. Stanley,	25 00
Hudson, Cong. ch.	50 00
Olena,	4 00
Richfield, 2,50; J. N. 10;	12 50
Solon, Rev. J. S.	12 00
Windham,	10 00—146 31
By Rev. W. F. Millikan.	
Bowling Green, Pres. ch.	3 60
Maumee City, Pres. ch. 12; Rev. W. F. M. and wife, 10;	22 00
Plain, Cong. ch.	6 20
Waterville, Pres. ch.	5 20
	37 00
Ded. disc.	37—36 63

Cuyahoga Falls, Cong. ch.	70 50
Delhi, R. Davis,	5 00
Ellsworth, United pres. and cong. chs.	5 00
Elyria, Pres. ch.	7 00
Hudson, Bible class miss. asso.	9 75
Newark, J. Young,	10 00
Strongsville, Avails of "Christ's Millennium Reign," (wh. cons. WILLIAM K. WILLISTON of Chardon an H. M.) by Rev. T. Williston,	50 00—157 25
	931 05

Special Donations.

Cincinnati, JETHRO MITCHELL, wh. cons. him an H. M. 100; William Shaffer, wh. cons. SARAH CATHARINE SHAFFER an H. M. 100; JOHN H. GROESBECK, wh. cons. him an H. M. 100; E. Morgan, wh. cons. OTHO HERRON MORGAN an H. M. 100; T. G. Gaylord, 100; L. C. Buell, 50; R. D. M. 50; L. H. Sargent, 50; Philip Hinkle, 50; J. W. Sibley, 30; T. G. Gaylord, jr. 25; P. Wilson, 25; G. Y. Roots, 25; J. Bushnell, 25; James Taylor, 25; Wm. F. Church, 20; J. C. Huntington, 20; Geo. Lewis, 20; a mem. of 2d pres. ch. 20; A. W. Huntington, 10; T. C. Butler, jr. 10; L. C. Hopkins, 10; A. B. Eaton, 10; Wm. H. Neff, 10; J. F. Cole, 10; A. D. Breed, 10; James Calhoun, 10; E. C. Babb, 10; J. E. Perrin, 10; S. J. Broadwell, 10; M. P. Ewing, 10; M. B. Ewing, 10; E. C. 6; H. L. C. 5; E. B. S. 5; H. L. D. 5; C. G. 5; J. S. D. 5; W. C. C. 5; J. L. D. 5; J. P. 5; G. W. McA. 5; Mrs. J. S. 5; P. B. W. 5; A. C. 5; P. G. 5; G. F. W. 5; J. J. McD. 5; B. 5; Mrs. W. 5; Mr. G. 5; G. C. 5; S. B. W. 5; W. A. E. 5; DeC. 4; G. V. 3; J. S. A. 3; W. W. D. 2; W. C. 2; D. A. M. 2; S. G. R. 2; D. C. 1; S. D. 1; Rev. Mr. P. 1; A. E. 1; indiv. 7;	1,205 00
Dayton, Indiv.	98 00
Marietta, Indiv.	60 00
	1,363 00
Ded. disc.	9 00—1,354 00
	2,285 05

<i>Legacies.</i> —Huntington, Spencer Clark, by Rev. A. R. Clark, adm'r,	300 00
	2,585 05

INDIANA.

By G. L. Weed, Tr.	
Danville, Pres. ch. m. c.	13 75
Fort Wayne, L. C. J.	10 00
Martinsburgh, Greenville ch. m. c.	5 00
New Albany, 2d pres. ch.	106 00—134 75

ILLINOIS.

By Rev. A. Montgomery.	
Chicago, W. F. Alston,	20 00
Freeport, 26, 16; m. c. 22;	48 16
Fulton, 15, 20; m. c. 21;	36 20
Geneva, Mrs. A.	5 00
Greenville, Pres. ch.	49 45
Joliet, Cong. ch.	46 69
Rockford, Fem. sem. (of which for ed. in Orooniah, Persia, 25;)	43 00—218 50
Augusta,	10 00
Batavia, Cong. ch.	11 00
Canton, M. Jones, 10; disc. 50c.;	9 50
Chandlerville, Cong. ch.	14 05
Danville, Pres. ch. m. c.	7 00
Galena, J. K. 10; 2d pres. ch. to cons. GEORGE W. CAMPBELL of Galena, and WILLIAM STILMAN of Barkhamstead, Ct. H. M. 200;	210 00
Galva, 1st cong. ch. m. c.	10 75
La Salle, Miss H. P. B.	3 00
Monticello, Pres. ch.	97 00
Pekin, G. P.	5 00
Pisgah, Pres. ch.	23 00
Springfield, 2d do.	50 00—450 30
	698 60

Special Donations.

Chicago, D. J. Ely, 200; Mary Eliza Ely, for "Uncle Munger's miss." 20; Wm. H. Brown, 200; Wm. Blair, to cons. Rev. JOHN A. SEYMOUR, S. Glastenbury, Ct. an H. M. 100; E. W. Blatchford, 100; S. Lind, to cons. Mrs. ELIZA LIND an H. M. 100; J. H. Dunham, 100; J. R. Starkweather, 100; Henry Smith, 100; G. H. Hazeltine, 100; D. R. Holt, to cons. JEREMIAH HOLT, Cleveland, Ohio, an H. M. 100; EDWARD H. AIKEN wh. cons. him an H. M. 100; New England cong. ch. 75; James L. Reynolds, 50; M. S. 50; John High, Jr. 50; Mather & Taft, 50; W. H. Bradley, 50; Sylvester S. Bliss, 50; Samuel Bliss, 40; B. Wheeler, 25; J. N. Nelson, 25; Nathaniel Norton, 20; G. S. Hubbard, 20; — Bryan, 20; W. Wright, 20; — Whitbeck, 10; — Magee, 10; A. Benedict, 10; H. N. Henderson, 10; E. Webster, 10; O. Kendall, 10; Furrington, 10; Indiv. 40; S. L. Brown, 50; William Brino, 25; S. D. Ward, 25; E. S. Williams, 20; E. L. Janson, 10; Dr. Parker, 10; Dr. Aiken, 10; Geo. E. Shipman, 25;	2,100 00
Ded. disc.	42 42—2,107 58
	2,806 38

MICHIGAN.

By Rev. O. P. Hoyt.	
Clinton,	22 50
Eaton Rapids,	4 00
Hillsdale, G. W. U.	50 00
Hudson,	22 00
Leroy,	4 81
Litchfield,	12 89
Marshall, (of wh. to cons. Rev. JAMES VINCENT an H. M. 50;)	84,53; G. E. W. 5;
	89 53
Richland, M. K.	5 00
Saline,	26 40—237 13
By J. S. Farrand, Agent.	
Byron, Pres. ch.	4 00
Detroit, N. D. S.	10 00
Farmington, Pres. ch.	3 50
Fentonville, 1st pres. ch.	10 62
Grand Blanc, do.	6 37
Mt. Clemens, Pres. ch.	20 00
Northville, H. B.	10 00
Romeo, Cong. ch. 61; m. c. 14, 97;	
Miss F. 2;	77 97
Saginaw, Pres. ch.	23 50
St. Clair, Cong. ch.	39 00
White Lake, Pres. ch.	1 00
Wing Lake, Ch.	5 41
	211 37
Ded. disc.	1 71—209 66
	446 79

Hillsdale, Pres. ch.	43 00
Homer, do.	17 00
Kalamazoo, A. Arms,	10 00
Medina, 1st cong. ch.	9 85
Milford, United pres. and cong. chs.	16 00
Monroe, Miss E. D. for Zulu miss. 10; miss. cir. and Prof. Boyd and lady of Yo. Ladies' sem. wh. cons. Mrs. E. J. BOYD an H. M. 110;	120 00
Overisil, A singing class,	30 00—245 85

Special Donations.

Detroit, Ed. Orr, 50; E. C. Walker, 25; S. C. Hammond, 25; Geo. S. Frost, 25; H. H. Ducklee, 25; J. S. Farrand, 25; E. A. Drury, 25; Mrs. Mary Canfield, 25; F. Buhl, 25; S. Conant, 25; David Cooper, 25; T. W. Lockwood, 20; W. W. Wheaton, 20; Geo. E. Hand, 20; C. H. Buhl, 20; Rev. Geo. Duffield, D. D. 15; C. I. Walker, 15; C. P. Woodruff, 10; John Gibson, 10; George Foote, 10; F. Wetmore, 10; Jacob Beeson, 10; Simon Towle, 10; T. R. Spence, 10; I. C. S. 5; I. O. G. 5; A. H. R. 5; C. V. 5; H. H.	
--	--

5; O. C. T. 5; I. L. W. 5; W. S. T. 3;
C. B. 3; T. S. 2; Cash, 2; 525 00
Ded. disc. 3 93—521 07

1,213 71

WISCONSIN.

By Rev. A. Montgomery.
Geneva, Pres. ch. 7 00
Hartford, Cong. ch. 25 00
Somers, Pres. ch. 18 00—50 00
Columbia, J. Q. Adams, 15 00
Fou du Lac, W. L. 10 00
Patch Grove, Ch. 40 00—65 00

115 00

IOWA.

By Rev. A. Montgomery.
Dubuque, Cong. ch. 139.91; m. c. 36.39; pres. ch. 101; m. c. 17; 297 30
Lyons, Pres. ch. 9.50; m. c. 21.15; cong. ch. 29.20; 59 95—357 25
Cedar Rapids, 1st pres. ch. 19 00
Des Moines, Central pres. ch. m. c. 5 00
Garnaville, German evan. ch. 22 50
Gretnell, Cong. so. m. c. 23 00
Keokuk, Cong. ch. which and prev. dona. cons. S. DWIGHT EATON an H. M. 92 05
Mt. Pleasant, Cong. ch. 6 00
Mt. Vernon, Pres. ch. 8 20—175 75

533 00

MISSOURI.

West Ely, Pres. ch. 25 00

Special Donations.

St. Louis, MORRIS COLLINS, wh. cons. him and Mrs. MARTHA COLLINS H. M. 250; ROLLIN CLARK, wh. and prev. dona. cons. him and Mrs. MARTHA H. CLARK H. M. 150; A. D. POMEROY, wh. cons. him an H. M. 100; CHARLES H. POND, wh. cons. him an H. M. 100; S. M. Edgell, which cons. GEORGE EDGELL an H. M. 100; Geo. K. Budd, 50, and H. A. Nelson, 20, wh. cons. Rev. GEORGE S. WOODWARD of Parkville an H. M.; Henry Whitmore, 50; Edward Hall, 50; Samuel Plant, 30; John Renfrew, 20; E. J. Bent, 25; J. Fogg, 25; E. Tucker, 25; J. B. Turner, 20; T. H. Knox, 20; R. P. Clark, 20; Cash, 20; S. B. Kellogg, 10; J. N. Alvord, 10; R. S. Whitney, 10; Wm. Adriance, 10; Samuel Nourse, 10; D. S. Brigham, 10; Clark & Co. 10; E. P. Rice, 10; Chas. D. Pond, 10; Charles Peabody, 10; Jas. H. Bacon, 10; E. Wyman, 10; R. Beardslee, 10; W. A. Delano, 10; S. C. C. 5;

1,210 00

1,235 00

GEORGIA.

Bryan Co. Miss E. C. Clay, wh. and prev. dona. cons. EMMA JOSEPHINE CLAY an H. M. 50 00

TENNESSEE.

By Rev. W. Mack.
Columbia, 10 00
Spring Hill, 161 90
174 90
Ded. disc. 1 30—173 60

FLORIDA.

Fort Brook, G. Ioomis, U. S. A. 6 00

MINNESOTA TERRITORY.

Excelsior, Cong. ch. m. c. 11 83
Monticello, F. Y. 7 00
Shakopee, Rev. S. W. Pond, 10 00
Winona, L. M. W. 5 00—33 83

Legacy, Source unknown, 39 50

IN FOREIGN LANDS, &c.

Cattaraugus miss. m. c. 8 82
England, W. C. Gillebrand, 300; Mrs. M. T. Gillebrand, 50; 350 00
Fairfield, Cher. na. Contrib. 3 75
Madura, India, Rev. T. S. Burnell, 50 00
Mill Town, St. Stephens, N. B. Cong. ch. 169.13; m. c. 12; 181 13
Montreal, Can. Zion ch. indiv. 73 25
Smyrna, Asia Minor, R. Van Lennep, 88 00
South Africa, Ifunoi, m. c. 21.11; Umlazi, m. c. 54.50; Umvoti, m. c. 14.56; 90 17
Syria, Mr. Bird, 1; B'hamdun, E. Sobra, 21.74; 22 74

867 86

Legacies.—Jaffna, Ceylon, Rev. G. H. Athorp, 21 00
888 86

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, \$ 98 95
NEW HAMPSHIRE, 94 05
VERMONT, 34 38
MASSACHUSETTS, 228 27
CONNECTICUT, 42 20
NEW YORK, 194 71
NEW JERSEY, 21 48
PENNSYLVANIA, 100 00
VIRGINIA, 42
OHIO, 19 48
INDIANA, 88 06
ILLINOIS, 46 20
MICHIGAN, 53 28
WISCONSIN, 5 60
IOWA, 14 10
TEXAS, 1 00
IN FOREIGN LANDS, &c. 46 35

\$ 1,039 24

Donations received in July, 34,298 81

Legacies, 4,707 74

\$39,006 55

✓ TOTAL from August 1st to July 31st, \$321,088 68

DONATIONS FOR THE MISSIONARY PACKET.

RECEIVED IN JULY.

MAINE.—Norway village, Chil.—7 00.
VERMONT.—Brownington, s. s. 1; Williams-town, s. s. 6.—7 00.
NEW HAMPSHIRE.—Fisherville, Chil.—1 00.
MASSACHUSETTS.—Springfield, Olivet s. s. 12.40; W. Boylston, an indiv. 30c.—12 70.
NEW YORK.—Brooklyn, 1st R. D. s. s. 2.50; Columbus, s. s. chil. 1.50; Oswego, chil. 1.—5 10.
PENNSYLVANIA.—Farmington, Chil. 51c.; Philadelphia, West Arch st. pres. s. s. 42.50; York, pres. s. s. Mrs. B.'s class, 1.—44 01.
OHIO.—Brownhelm, Cong. s. s.—1 00.
MICHIGAN.—Grand Rapids, Pres. s. s. 10; disc. 25c.; St. Clair, pres. ch. 11.—20 75.
SYRIA.—Mrs. S.'s chil. 1.10; Mr. B.'s chil. 1; Mr. E.'s chil. 1.70; Mr. F.'s chil. 70c.; M. L. 10c.; S. B. 10c.; M. 10c.; E. Bird, 1; M. W. B. 1; indiv. 2.20.—9 00.

Amount received in July, 107 56
Previously acknowledged, 28,417 81

\$ 28,525 37

DONATIONS IN CLOTHING, &c.

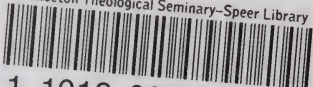
Portland, Me. A box fr. miss. cir. of 2d par. for Mr. Tyler, South Africa.

For use in Library only

For use in Library only

I-7 v.53/54
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 .7906